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THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

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NINE MONTHS. — The receipts for the first nine months of our financial year, not including donations for the *Morning Star*, fall behind those for the same period last year, by nearly \$13,000. May we look for a decided advance during the three summer months?

OUR readers will welcome the handsome map of Africa in this number, as well as the article accompanying it by Mr. Stevenson, through whose kindness we are able to present the map. The revisions which Mr. Stevenson has kindly placed upon this map, for our use, include, as will be seen, the station of the International Association upon the Upper Congo, and make it the latest, as well as the most accurate, of the maps of Equatorial Africa.

THE friends of home and foreign missions have great occasion for rejoicing over a bequest recently made to the American Board and to the Massachusetts Home Missionary Society. The will of the late Samuel W. Swett, of Boston, directs that a large residuary property be equally divided between these two missionary organizations. It is not yet known what the amount will be, but it is thought that not less than \$200,000, possibly \$250,000, will be paid to each Board, when the estate is settled. This sum will not, of course, reach the treasuries of the societies this year, but it will come most opportunely. Enlargement, in both the home and foreign fields, has been imperatively called for, and if now our friends will continue their usual gifts, and so allow this munificent sum to be devoted to the expansion of the work, the kingdom of God, as connected with the operations of these Boards, will be materially advanced. The legacy comes as a great surprise; for, though Mr. Swett had year by year contributed to the American Board, it was done unostentatiously, with the direction that it should be simply entered as "cash," and no one seems to have been aware that he had made such a disposition of his property. It is known that he had been specially impressed, as a commercial man, having vessels sailing in the Pacific Ocean, with the good work accomplished by the missionaries of the American Board at the Sandwich Islands.

It will be seen by the report of the Treasurer that the sum of \$4,702.79 was received during the month of May for the *Morning Star* building-fund, making a total to June 1 of \$22,644.23. This is about one half the amount needed. We had hoped to receive a larger sum by this time, but perhaps many of our friends are waiting to complete their offerings before forwarding them. We state the case so that the need of continued and larger gifts may be appreciated.

It is proposed, as soon as the new *Morning Star* is launched and ready for sea, to secure, on a cardboard not less than twenty by twenty-four inches, a picture of the vessel, either photographic or colored lithographic, to be used as a certificate for Sabbath-schools, mission circles, and individuals contributing to the building-fund. The certificate will be in blank, to be filled out with the name of the school or person, and the amount contributed, and will be large enough and attractive enough to form when framed a handsome ornament to any Sabbath-school room. Believing that our friends will not desire that the cost of securing and sending out such a certificate should be a tax upon the building-fund for the *Morning Star*, it is proposed to offer it for fifty cents, postpaid; a small sum to individual schools, but amounting to many hundred dollars if all are to be supplied. We believe that no Sabbath-school will be willing to be without one of these attractive picture-certificates, which will be a permanent record in the sight of all of the amount it has contributed for this noble object. Orders with remittance may be sent at any time, but the certificate cannot, of course, be furnished until after the vessel is ready to be photographed, perhaps by the last of October.

SINCE the letters given on another page were in type, further intelligence has reached us from the West Central African Mission. After many delays, the party on their way to Bihé had reached Kamondongo, from which place Mr. Sanders wrote March 3. The story of their hindrances from the failure of their carriers must be reserved until our next number. Kamondongo is about six miles from the capital, and the brethren believe it to be as favorable a location as they can find.

OUR latest dates from Honolulu are to May 15, at which time the *Morning Star* had not been heard from. She is nearly a month behind her time, yet there is no special occasion for anxiety as to her safety.

MR. WILCOX, of Inhambane, reports, under date of April 11, that for some time previous rumors of war in the interior had prevailed, and that the traders along the coast had been expecting an attack. It is impossible to learn just what has transpired, the rumors being very conflicting. It is believed by some that Umzila has died, and that it is a war of succession which causes the commotion. Others think that there has been a revolt, and that a portion of the people have crowned a new king. We must probably wait some time before learning the truth of the matter. One thing is sure, that there is a war in the interior from some cause. Mr. Wilcox reports himself as well and prosperous, and about to visit Natal, to attend the annual meeting of the Zulu Mission.

A FAREWELL meeting, on many accounts of unusual interest, was held in the Berkeley-street Congregational Church, Boston, on May 15, in connection with the departure of a large number of missionaries to their several fields of labor. Seldom is it possible to gather so many, ready to depart for a foreign field. There seems to be an impression, in some quarters, that these farewell meetings, called by the English "dismissals," must be sad, not to say lugubrious. We wish that every one who has such an impression could have been present at the meeting referred to, as well as at others of like character, to find that this notion is far from the truth. The addresses from missionaries and others were of the most animating character, and, if any tears were shed, they were tears of thanksgiving and joy.

FOUR MORE CENTENARIANS. — Added to the four centenarians already on our list as subscribers to the *Morning Star*, we now have Mrs. John Howard, of North Reading, Massachusetts, one hundred years and ten months old, and Mr. Thomas Sabin, of Belchertown, Massachusetts, one hundred years and six months old; also two, who, so far, stand at the head of the list. Mrs. Story, of Ludlow Centre, Massachusetts, is believed by responsible persons of that place to be 108 years old, while from Oberlin, Ohio, a subscription comes from Henry Johnson, who, like Mrs. Story, belongs to the African race, and who, it is affirmed, is 111 years old. Mr. Johnson was a slave in the South, and saw service in the War of 1812, and is known in Oberlin as being intelligently interested in the work of missions. The stockholders of the *Morning Star* will have abundant opportunity to carry out among their own number the command to honor the hoary head.

As was to be expected, the revival in Japan has aroused the hostility of the Buddhists, who are organizing a crusade against "the new way." In some places they have resorted to force. Lectures against Christianity are delivered, under the auspices of a society designed to suppress Christian faith. Quite recently, an effort has been made to establish a Buddhist Theological School at Kioto, to withstand the influence of Christian institutions. The priests propose to raise for this purpose about \$300,000.

AMONG the reports received of the observance of the Week of Prayer, none have been more suggestive than the one from Bailunda. The brethren in that station of Central Africa maintained a daily service, having for one of the topics "Home Missions." How closely home and foreign missions are intertwined! The record they send ends thus: "Waiting the outpouring of the Spirit, the Week of Prayer closes, full of profit to us all."

THE Woman's Missionary Society of Hillsborough County, New Hampshire, has inaugurated a plan for the dissemination of missionary knowledge, both new and commendable. It was felt that, while missionary magazines furnish current information, they are not read nor valued as they should be, except by those who have some wider knowledge of the history of missions, to be obtained only from books. A library of seventy volumes has therefore been obtained, embracing the largest and best works on missions, and put in charge of an efficient librarian.

These have been divided into two sets, and each set is sent for three months to one of the twenty-six Congregational churches within the county. The results have been most gratifying. The books have awakened great interest in the work of missions, and many who were indifferent in the matter, or even indisposed to receive the volumes, have been made alive to the real value and glory of the missionary enterprise. They have come to know what has been done and what needs to be done, and have been stimulated by the memorials of the faithful men and women who have carried the gospel to the benighted. The pastor of one of the churches within the county reports to us that he considers the scheme one of the best yet devised to awaken missionary interest, and he is sure that, if other conferences of churches, or local missionary organizations, would adopt a similar plan, there would be no lack of funds to carry forward the work of foreign missions. A device which has worked so well in one county is worthy of trial in other places.

So many delightful incidents are reported connected with the contributions to the new *Morning Star* that we cannot refer to them all. Some, however, which come from foreign lands must be mentioned. A Baptist missionary in Burmah, who desires that her three children, now with her, may receive a blessing like that which came to her when she gave her money, in 1856, for the building of the first *Morning Star*, sends subscriptions for each of them to the new vessel. In Erzingan, Turkey, a place only recently occupied by an American missionary, a little company of children has been organized to aid in the same good work. They call themselves "The Lamplighters on the Euphrates." Twenty shares were at once taken, and the wish is expressed that a lamp from the Euphrates may be furnished for the cabin of the new vessel. The little company hopes to send replenishing oil now and then. We doubt if any class in America, or elsewhere, can show a better record than that reported by Mr. Pierce, at Baghchejik, Western Turkey. At a missionary concert the story of the *Star* was told, and 150 shares were taken on the spot. Other subscribers came in, so that in all 220 shares were taken: eighty from the High School for boys, forty from the Girls' School, one hundred from the Sunday-school. Fifty-five dollars have been forwarded to the Treasurer. This is something remarkable.

THE kindness of the African is proverbial, and it is interesting to find that this trait is not wanting in the people to whom our missionaries go in the region of Bailunda. Cato, mentioned by Mr. Stover in his letter on another page, may not possess as many virtues as did his Roman namesake, but we doubt if the old Roman censor ever did a more kindly act than is reported of this African lad who loans his second shirt to any destitute stranger who, on Sunday, wishes to have some fit apparel in which to attend the Christian service.

THE older missionaries and friends of the American Board will hear with regret of the death of Almon Merwin, Esq., at Brooklyn, New York, May 24, at the advanced age of eighty-six. He will be remembered as the business agent of the Board at New York for a long series of years, and was highly esteemed for his Christian character and his courteous bearing toward those with whom he was associated.

THE American Baptist Missionary Union has resolved to enter upon missionary work in Africa, and to assume the work begun on the Congo River by the Livingstone Inland Mission, an independent organization of England, of which H. Grattan Guinness is the head. We congratulate our brethren that they are to have a share with other missionary organizations in the effort to redeem Africa to Christ. They purpose to expend for this mission the sum of about \$30,000 annually, and it ought to be easy for this great denomination to raise this additional amount for missionary purposes in the Dark Continent.

AFTER all we have heard of the Brahmo-Somaj, and the great things it has done, and is yet to do, it is not a little surprising to see some statements in regard to the number of its adherents. It is reported that the official census gives but 788 Brahmos in Calcutta, or about one in one thousand of the population. The *Indian Evangelical Review* refers to a statement made by a newspaper that there were connected with the "New Dispensation," Keshub Chunder Sen's branch of the Brahmo-Somaj, not more than fifty-three disciples, but says that, while this might be a little below the mark, there are not one hundred persons in all India who have accepted all the vagaries of the "New Dispensation," and who may justly be called Chunder Sen's followers. Rev. Robert Hume, of Ahmednagar, while believing that Chunder Sen personally trusted in Christ alone for salvation, speaks of the present condition of his "church" as very sad: "Few of his followers have his enlightenment and spirit. For his church he devised what he called 'The Apostolic Durbar,' consisting of twenty-four persons. Their decisions were to be controlling, but all their binding decisions were to be *unanimous*. They cannot now agree on anything, and so they are practically split into two sections. The majority do not know English, and are trying practically to deify Keshub, as has been done so often to dead teachers in India. Mozoomdar rightly opposes this, but is in the minority."

THE catalogue of Robert College for 1883-84, just received, shows that this institution is continuing its good work of aiding in the enlightenment of the various nationalities of the East. It reports 211 students, forty-nine of whom are in the preparatory department.

A FEW copies of the "Proceedings of the Osaka Conference" yet remain on hand. Those who desire this valuable publication should address Calvin N. Chapin, No. 1 Somerset Street, enclosing \$3.00 together with seventeen cents for postage. Attention is again called to the fact that the Board has a series of eight concert exercises, which have proved of great interest wherever used, and also to the series of seven wall maps, for which there is a constant demand from those who understand their value as aids at the missionary concert.

WE learn with deep regret of the death of Sir Bartle Frère, who, during a long period of administrative service for the British government, both in India and South Africa, has ever manifested a warm interest in missionary work, and by word and life has commended to the people whom he has governed the religion which he professed.

CENTRAL AFRICA AND ITS MISSIONS.

BY JAMES STEVENSON, ESQ., F.R.G.S., GLASGOW.

[By the great kindness of Mr. Stevenson, who has given the free use of the plate, we are enabled to present in this number the map of Equatorial Africa, which accompanied his valuable pamphlet on the "Water Highways of the Interior of Africa." Mr. Stevenson has also kindly made some additions to and corrections in the map since it was first issued, and by his permission we give below an article on "Missions in Central Africa," written by him originally for the *Free Church Monthly*. In a private letter, referring to the map and the accompanying notes, Mr. Stevenson says:—

"I hope explorations and perhaps more substantial developments may be made in a westerly direction, but just at present the slave-hunters have been doing much mischief south of Lake Tanganyika. But I hope Captain Foot, H. B. M. Consul, may deal with that successfully."]

THE map presented with this number has been prepared by the geographer whom the Royal Geographical Society have intrusted with the preparation of the great map of equatorial or intertropical Africa.

Besides the features of the country generally given in maps, the elevation of the various parts of the continent above the sea is shown in different colors. The low, unhealthy part of the country near the coast is of a bluish tint. A light-brown tint represents a higher range of land, more than one thousand and less than two thousand feet above the sea, which has a climate also trying to Europeans. Rising above that is a great range of country of from two thousand to five thousand feet elevation, colored of a darker brown, in which Europeans can live in tolerable comfort. Above that again is the true highlands, marked of a dark color; these rise, just north of Lake Nyassa, into plains from seven thousand to nine thousand feet above sea-level, where flowers of our own country grow, and the climate can hardly be considered tropical.

In the map it will be observed that the country around Lake Nyassa is generally high; and on the west side, after the ascent from the level of the lake, which is in the second or somewhat unhealthy region of country, there is a great stretch of land from four thousand to five thousand feet above the sea. Mombasa's, where Mr. William Koyi is laboring, is situated on the margin of this; and at the north end is Maliwanda, on the road to Lake Tanganyika.

At both these stations our missionaries have found favor with the people. Even the Arab strangers who come to buy slaves, and who at first showed hostility, leading to the loss of the lives of some natives attached to the mission, have become reconciled.

West of these stations for hundreds of miles the country is high to the shores of Lakes Bangweolo and Moero, and is quite healthy, except where the rivers form marshes in some parts near the lakes, which would be unhealthy anywhere, and can easily be avoided.

From about a hundred miles west of Maliwanda the river probably becomes navigable, the navigation extending to Lake Moero. The ease of access which has been of so much importance on Lake Nyassa would be found there, with the advantage that healthy sites could be obtained close to the shores.

In keeping to the waterways there is this gained, that the mission can extend its ameliorating influence on the people without coming into direct contact with the slave-trade, and is in a better position to undermine without being crushed by it. The Universities Mission of the Church of England found the slave chiefs

betwixt Lake Nyassa and the coast to interfere with their work so much that they have had to modify their plans in consequence, and seem disposed to keep near the coast. They desire also to occupy the east side of Lake Nyassa ; and in this we can only wish them Godspeed, and betake ourselves to the regions westward, which have been described. Their present mission stations are marked on the map.

To the north will be observed the stations of the London Missionary Society on Lake Tanganyika ; and, between that and Zanzibar, stations belonging to it and the Church Missionary Society. The latter has also an important station at King Mtesa's town, north of Lake Victoria.

But to the westward there are no missions till we reach those of the American Board of Foreign Missions at Bailunda, near the west coast. The vast, rich, and healthy countries intervening not only have no missions, but, lying above the navigable parts of the rivers flowing into the Congo, cannot easily be reached from any other direction than from Nyassa. They are also countries which are just now in danger of destruction by the slave-trade, especially by Arabs from Zanzibar. Our government have just determined to do what lies with them to stop this terrible crime of which these men are guilty, by assisting the Sayid of Zanzibar to control them. They have sent Captain Foot, R.N., who is just now proceeding by way of Lake Nyassa to occupy the position of consul in the lake districts. He is accredited to the kings and chiefs of Central Africa. He is in thorough sympathy with missions, and may do much, by God's blessing, to close in these parts what Livingstone called "the open sore of the world." The African Lakes Company is also in thorough sympathy, and has hitherto acted as a barrier against the introduction of ardent spirits from the coast.

The road towards Lake Tanganyika has been very nearly completed as a wagon-road from Karonga's, on Lake Nyassa, to ten miles beyond Maliwanda, or as far as from Glasgow to Edinburgh, and affords convenient access to the country stretching to Lake Bangweolo. The carrying out this work over a rough country shows what the chiefs and people can do when they have such leaders as Mr. Stewart and his assistants.

A red line will be observed in the map, crossing Africa near the equator. All the people south of that line speak languages cognate to those of the South African Missions, such as Lovedale, Blythswood, or Maritzburg. From Lovedale we can draw more highly-educated natives. One of these, William Koyi, has found a door of entrance among the Mangoni on the uplands above Bandawé, and in answer to his eager desire two men are about to be sent to join him.

Ethiopia is stretching out her hands to God, and the response from Christian lands should be prompt and earnest ; for the time is short before the strong drink and other plagues of Europe will be a hindrance to the gospel, even in the central regions.

The map has been corrected so as to indicate the results of the most recent surveys by the lamented Mr. James Stewart, C.E., in the Nyassa region.

THE RELIGIOUS INFLUENCE OF BUDDHISM.*

BY REV. M. L. GORDON, D.D., OF KIOTO, JAPAN

IN considering the religious influence of Buddhism as an obstacle to the reception of the gospel in Japan, we should know, in the first place, just what the Buddhism of Japan is. And here we are obliged to confess to a good deal of ignorance. The Buddhism of Japan has not been studied with anything like the care which has been bestowed upon the Buddhism of other lands. Here is a great field for research almost untouched; at once inviting to the student and important to the missionary.

But while we thus confess to a lack of exact knowledge of the details of Japanese Buddhism, there are some broad, general distinctions with which we are familiar, and which it is very important that we should not forget. We must not, for example, fail to remember that Buddhism as practised around us is not the Buddhism which Gotama taught. Hence the admirable translations of early Buddhist literature which modern Pali scholars are giving the world are of value to us only remotely and indirectly. But if the Buddhism portrayed in them is different even from the Buddhism which prevailed in Ceylon five or six centuries ago, when the original of Spence Hardy's "Manual" was produced, a still greater difference should be expected between it and the Buddhism of Japan at the present day.

Again, we must remember that the Buddhism of Japan belongs to the so-called *Mahâyâna* or "Great Vehicle," and so has much closer affinities with the Buddhism of Korea, China, Mongolia, and Thibet, than with that of Ceylon, Burmah, and Siam. Buddhism, as Gotama taught it, and as it has been held by priests and teachers in those southern countries, — though I hazard the opinion that even there such doctrines were never generally accepted by the common people, — denied to man an object of worship. It recognized no supreme ruler. Gotama taught that the good man is superior to the gods, and can receive no help from without, no guidance but the experience of the past. He also denied the existence of the human soul, and so of a future state, save in the sense that, according to the Law of Karma, at the death of each individual, its momentum passes over to a new existence, which has, however, a totally different consciousness.

But it is not so with the Buddhism that confronts us. While the books of the Little Vehicle (*Hinâyâna*) are not unknown here, while its philosophy and moral precepts are recognized as forming the basis of the system, they nevertheless occupy a very inferior position, and much more importance is given to the works of the Later Development. All the sects of Japan belong to this, and Gotama has practically a very small following as respects the doctrines just enumerated. On the contrary, we see here many objects of worship recognized, some of which are clothed with the attributes of God himself. Man's sin and conscious weak-

* An extract from a paper on "The Religious Influence of Buddhism as an Obstacle to the Reception of the Gospel in Japan," from the "Proceedings of the General Conference of Protestant Missionaries of Japan," held at Osaka.

ness are also recognized, and "Salvation by the power of another" is the most popular doctrine, while his longing for immortality is fed by the promise of a future existence in some heaven of sensuous enjoyment. In the Great Vehicle, the instincts of the soul have reasserted themselves, and, in the absence of the verities of God's Revealed Word, have sought to satisfy their cravings with the empty creations of the unrestrained imagination; so that along with much of the philosophy, ethics, and religion of earlier Buddhism, we have the much more prominently taught and generally believed doctrines of this Later Development, which are perversions rather than denials of the truth, and hence are all the more dangerous. The most important of these are more or less closely connected with the three great biblical doctrines of God, Sin, and Salvation, and thus constitute, as it seems to me, the greatest obstacles to the reception of the gospel by the Buddhists of Japan. Let us glance briefly at these in the order named.

1. We notice the difficulty of bringing the Buddhist to an adequate conception of God. Buddhism meets the first verse of the Bible with a denial on the ground that there has been no creation, and if no creation, no Creator. The doctrine of God as the Preserver of all things is disposed of in the same way. If we exalt Jehovah as the Ruler of the universe, it will be said that Sakya gives instruction to and cares for three thousand such universes, and that every other buddha has similar dominion. If we speak of God as eternal and self-existent, we shall be told that all minds are eternal and self-existent. God cannot be the judge of all mankind, for the destiny of every man is immutably fixed by the Law of Karma. Some Buddhists say that the God of the Christians is Daijizaiten, or Siva, and that he is himself under the rule and instruction of Sakya Muni. The Shin sect, the most powerful in Japan, tell us that Amida is superior to all gods and other buddhas, and they give to him the attributes of boundless light, life, and mercy.

This is by no means an exhaustive enumeration of the obstacles which we meet at this point, but the examples given may be sufficient to show the great care needed in preaching the gospel to an audience of Buddhists, and especially the thorough instruction concerning the nature and attributes of God which Christian converts from Buddhism should receive.

2. As Buddhism recognizes no supreme and intelligent Ruler and Judge of the universe, rewarding virtue and punishing vice, its followers can have, of course, only a very inadequate idea of sin.

In this connection we may notice the fact that the Law of Karma forms the basis of the every-day philosophy of the common people. Are the wicked fortunate or the righteous unfortunate? Some deed committed in a former existence is the ready explanation. In the present life the virtuous man is storing up good, and the vicious man evil, for the life to come. There is no Lawgiver and Judge. Sin and its results being of my own creation, by my own act, likewise, may both be destroyed. Sin thus becomes a mere personal matter, a conception almost infinitely removed from the awful thing it was in the eyes of the ancient Jew.

As tending very strongly to produce this superficial idea of sin, reference may also be made to Buddhist Idealism. The Japanese Buddhist tells us that mind is the only reality — all things else are but forms of thought. He is at one with the Hegelian who declares "that thought and being are identical," and that "the

universe exists for me only so far as I comprehend it." It is largely because of this idealism, and because many of its terms are in a language unknown even to its teachers, that Buddhist philosophy is such an inchoate, confused, and contradictory mass.

A discerning critic has observed that "R. W. Emerson's paradoxes were often saved from absurdity by being mystical." This remark is true of Buddhism. The glamour of mystery makes it possible for the Buddhist mind to look a logical contradiction squarely in the face without recognizing it. *Nirvāna*, for example, is neither existence nor non-existence. Amida is the "chief of the buddhas," "superior to all gods and buddhas," yet it is a Buddhist axiom that all buddhas have exactly the same character and powers. One may say that there is such a place as the Western Paradise; and, with equal truth, may deny it. Not content with the universe as revealed through the senses, it adds to this a practically infinite number of worlds, each peopled by many orders of beings. Yet, after all, to the initiated, these countless worlds, this one world our eyes see and our feet tread upon, the past, present, and future, all joy and sorrow, all sin and righteousness, are but transient forms of thought.

It is impossible to over-estimate the effect of this in deadening the conscience. Under its baneful influence priests easily justify themselves in permitting the people to take a totally different view of their teaching from what the teachers themselves do. Thus, although they may condemn idolatry themselves, they allow the people to practise it. They do not believe the Western Paradise has an objective existence, but they encourage thousands to live and die with that as the chief object of their hopes. They threaten the wicked with countless kinds and degrees of punishment in innumerable hells, but believe all the while that the human heart is the only hell. The inevitable result of all this is utter scepticism and indifference to sin—the two most marked characteristics of the priests of Japan at the present day. And while the ignorant layman may *believe* more than the priest, his conduct is not likely to be much better.

3. We pass now to the doctrine of salvation. Early Buddhism knows no salvation except by one's own exertions. In many sects in Japan this is supplemented by the doctrine of "Salvation by the power of another," and this salvation is obtained through faith in some buddha or bodhisatva, especially through faith in Amida Buddha. Amida having meditated through five *kalpa* as to how he should save men, afterward spent a practically infinite time in virtuous actions, whereby he amassed such a degree of merit that the sins of the vilest of men are to it but as a drop in the great ocean. Hence, by calling even once upon the name of Amida the believer's sins are swallowed up in this ocean of merit; and so his own conduct becomes comparatively unimportant. Thus in the early pages of the *O Fumi*, one of the most valued books of the Shin sect, is the declaration that "the object of the believer is not to receive the cleansing of a wicked heart nor the restraining of evil thoughts, but is only and entirely for the sake of being born into the Western Paradise by the help of Amida." As will readily be seen, this is salvation from the misery of the present world rather than salvation from sin. This is the doctrine of Amida which Max Müller speaks of as "silly and mischievous," and educated Japanese view it in the same light,

and claim that the police records show a much larger proportion of criminals from this sect than from any other. It is hard to see how this could be otherwise, especially when we remember that if we were to ask the priest who preaches this doctrine of "Salvation by faith in the power of another," whether Amida really exists or not, he would — perhaps after some squirming — admit that either view of the case is perfectly admissible.

In preaching the free salvation of the gospel, therefore, we are called upon to exercise great carefulness, the more so as some Japanese are already classing us with those who preach the pernicious doctrine just referred to, as promoters of immorality. We believe that the free grace of God through faith in the crucified Christ is taught in the New Testament in such a way as not only not to destroy the law against sin, but all the more firmly to establish that law, and we have the testimony of eighteen centuries to show that such teaching is productive of the highest morality, and the highest service to mankind. Let us see to it that neither by intention nor through carelessness, neither by our preaching nor our example, is the biblical doctrine of the exceeding sinfulness of sin lowered among the Christians of Japan.

PASS IT ON.

BY REV. W. T. SLEEPER, WORCESTER, MASS.

Matthew x, 8 — "Freely ye have received, freely give."

FROM God's wealth, in land and sea
Stored for man so lavishly,
In the sun's prolific light,
In the alchemy of night,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Thy poor neighbor gains it not,
Though he wrestles with his lot.
Earth and heaven to him are dumb;
At his calls no answers come.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the mines of golden lore,
Deep and broad with shining ore,
Richer far than Ophir's mines,
Brighter than the diamond shines,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Gifts so rich, to thee supplied,
Are to thousands still denied;
Though they pine for learning's light,
Yet they die without the sight.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the bank of God's great love,
Through the Spirit from above;
From the vastness of His grace,
Shown by Jesus to the race;
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Multitudes have never heard
Of the gospel's joyful word;
In their ignorance they cry,
In their guiltiness they die.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

Needs are great, the world is wide;
Pounds are lent thee not to hide;
In thy napkin's greedy fold
Thou shalt not the treasure hold
Which from thy good Lord was drawn.
Pass it on, then, pass it on.
Hiding good is robbery;
Hoarding it, idolatry;
Using it for others' weal
Seals thee with the Master's seal.
What from heaven was freely drawn,
Pass it on; yes, pass it on.

MRS. JENNIE H. PERRY, OF SIVAS.

FOR the first time within the year we are called upon to record the death of a missionary connected with our Board. Mrs. Perry, wife of Rev. Henry T. Perry, who for nearly eighteen years has served her Master in the foreign field, was called from the earthly service, at Sivas, Turkey, May 3. Mrs. Perry was born at Cedar Rapids, Iowa, March 14, 1847, the daughter of Rev. William Jones. She was converted to Christ at twelve years of age, and pursued her education at the Iowa State Normal School and at the Oxford Female Seminary, in Ohio. She was married to Mr. Perry, at Rolla, Missouri, September 19, 1866, and with him sailed for Turkey in November of the same year. Her life has been one of true devotion to the work of her Master. She enjoyed this service, and wished never to leave it. It is a mysterious Providence which takes her from the field where she seemed so specially needed, and from the missionary circle where she was so much beloved.

In writing of her death, Mrs. Hubbard, of Sivas, now in this country, says: "Living as we did so near together for seven years, she proved a true missionary sister, rejoicing in all our joy, and sympathetic in every trial. In her own afflictions, which were not a few,—five little daughters having gone home before her,—she showed a most beautiful Christian spirit. She was untiring in teaching the native women cleanliness as well as godliness, her perfect housekeeping being a daily object-lesson before a naturally untidy people. She was a diligent laborer in the Master's vineyard, often going beyond her strength. Our hearts are burdened for ourselves and for Sivas."

Mrs. Perry's sickness was very brief, and she had no special apprehension of a fatal termination. Cheerful and full of hope, though very weak, she sank fainting, and fell asleep in Jesus, on Saturday, May 3.

We take the liberty of quoting from a private letter received from Mr. Perry, dated Sivas, May 10:—

"Mrs. Perry's special characteristic was *intense, unselfish devotion*. Her love was ever flowing outward like a stream within even banks, the supply ever full because nourished from the inexhaustible divine fountain. Especially was she sensitively sympathetic with the poor, the afflicted, and the oppressed, and so jealous of their rights as to be impatient, sometimes, with the proud and the oppressor. It was so easy for her to believe and trust, the way to the mercy-seat was so familiar and constantly trodden, and the relief which she found there was so uniformly complete, that she never seemed to have any burden of her own to carry. If she ever had anxiety, it was for the relief of suffering and distress in others. The intensity and unselfish character of her devotion was a constant strain on her physical constitution. While the spirit seemed capable of bearing any burden of love, her thoughtlessness of self caused her to go beyond the power of physical endurance. The activities of the spirit wore out the possibilities of the flesh.

"Hers was a life long in experience, though brief in the number of years. There were no moments wasted in doubt, hesitation, or discussion of methods. With a rare discernment of character, a ready use of Scripture, and accustomed

to wield influence not only by persuasive words but by the power of song, she made straight for the work to be done in the hearts of the people, and was prompt to rebuke as well as to commend and guide.

"Mrs. Perry had no fear nor even a physical shrinking from the change of death. To her it was but putting away the image of the earthly, when there should be no further use for it, to be reclothed in the image of the heavenly. She had no desire to return to her native land. To teach these poor bigoted people she had come to a land of strangers, and among them she wished a burial-place.

"We buried her on Sunday morning, May 4, at the time of the usual service for worship. The Gurun pastor was here and preached the funeral sermon. Several of the hymns in Turkish, which she loved and was accustomed to sing herself, were sung both at the chapel and the grave. A great crowd of people stood about as we committed 'the glory of the terrestrial' to its sleeping-place until the resurrection."

A PROPOSED CHRISTIAN MEDICAL COLLEGE FOR JAPAN.

THE new Christian life in Japan calls for educational institutions favorable to that life. Several Japanese gentlemen, deeply impressed with the need of a medical school, in which the influences shall favor the moral and religious development of the students, have asked the co-operation of Christian philanthropists in America and Great Britain in the establishment of such a medical school for their country. It is lamentably true that, at the present time, an atmosphere of scepticism and materialism pervades the professional institutions of Japan, and the Christian community are unwilling that the physicians, who are to enter their homes, should be trained under such influences. They propose, therefore, to secure grounds and erect buildings, probably at Kioto, and ask aid from friends abroad in the endowment of professorships. The movement is specially promising, inasmuch as it is entirely indigenous, the people on the ground taking the initiative. Dr. J. C. Berry, well known as the medical missionary of our Board at Okayama, compelled for reasons of health to visit the United States, was asked by the representatives of the churches in Japan to present the matter of this Christian medical school to friends in the United States. It is proposed to make the institution undenominational, but thoroughly Christian. Missionaries in Japan, connected with the principal organizations laboring there, have heartily endorsed the enterprise. Secretary Ellinwood, of the Presbyterian Board, Secretary Cobb, of the Reformed Church Board, and Bishop Wiley, who has charge of the missions of the Methodist Episcopal Church in Japan, warmly favor the scheme. The Prudential Committee of the American Board have also expressed their deep interest in the project. It is of course impossible to divert to any other purpose funds given specifically for evangelistic work; but this object is earnestly commended to all Christian philanthropists, and especially to medical and scientific men, who desire to have the sciences in which they are interested taught under conditions favorable to the development of moral and religious character. Dr. Berry, during the brief time he has been in this country, has received much encouragement, and his success in securing the asked-for endowment would prove of incalculable blessing to Japan.

Letters from the Missions.

West Central African Mission.

DELAYED MAILS. — STARTING FOR BIHE.

AS was stated in our last number, the mails from this mission had been delayed. Two mails, those which left Bailunda in January and February, reached us at the same time. The reason for the delay is indicated by Mr. Walter, who came to Benguela to procure supplies, in a letter dated February 20:—

“Our mail reached us so late because the road was blocked on account of the death of a chief who lived between the coast and Bailunda. In all such cases the road is given over to robbers, and during the time between death and burial everybody has a right to rob and steal all he can. As might be expected, the burial is always postponed for a number of days.

“Unfortunately our mail-carriers were on the road at the time and place of this death; also four other carriers whom I had sent down to the coast on the seventeenth of December. One of these carried a bag of coarse salt, which was stolen, and the other loads were left on the road and afterwards taken to a village. One of these men was made a slave and prisoner for plucking a few ears of corn in a field near this place, while the mailmen left our bag of papers at the same village, fearing this would be stolen also, since it looked so much like a bale of cloth. They brought the letters only.”

Having finished the preparations for their houses as far as possible at Bailunda, Mr. and Mrs. Sanders and Mr. Fay left for Bihé on the fifteenth of February. Mr. Miller gives the following account of their start:—

“Mr. Fay rode the pony. Mrs. Sanders took a *tepoia* and Mr. Sanders walked, but *tepoia* and carriers were sent him on the next day. They took up only such loads as were indispensable, and the rest will be sent when wanted. I accompanied them to the river (*Kulele*), one hour's march, and helped to get the pony over

the river, which was full to its brink at the time. We and the carriers passed over on the pole-bridge. Mr. Stover heard from the party to-day. Ten or more of their carriers had fled. No reason was given in the letter received to-day. Traveling, as far as I can learn, is not seriously interrupted by rains.

“I am not having school just now, as I am trying to finish copying the Umbundu Grammar by the time the March mail leaves, and, as Mr. Stover and myself are the only men on the premises, we are kept quite busy.”

On the twenty-fifth of February, Mr. Miller added the following postscript:—

“It is reported that Mr. Sanders and party are still at Cikuma, a village one day's march from here. Trouble with carriers is the cause of delay. Citwi, Mr. Sanders' *sekulu*, came home this afternoon and confirmed the report we had heard that Mr. Sanders' carriers had fled. It appears from Citwi's statement that only ten carriers remained (a number insufficient for the party to proceed), so immediate steps were taken to get more. But at last accounts the carriers were still asking for better cloth and more pay.”

Some four weeks before starting, Mr. Sanders visited the king in his war-camp, to ask permission to send a caravan to the coast for supplies, and also for porters to go to Bihé. Both these requests were granted by the king, inasmuch as it was not proposed to keep his men a great while, and as he was not intending to commence his war for some months.

CHARACTER OF THE PEOPLE.

The brethren write hopefully of the progress they are making in reducing the language to writing. They have prepared in manuscript a grammar and quite a large vocabulary, which they are wishing to have printed at once.

Inquiries having been made of the missionaries, whether, after longer residence, they would reaffirm what they had hereto-

fore written in commendation of the people among whom they dwell, they now write in most emphatic terms, reasserting all they had claimed for the natives. They will not even except the king and his court from their commendations, believing that the natives of that region are far above the average of heathen tribes, and that they have the qualities out of which may be made earnest, manly Christians. Mr. Stover writes:—

“There are individual exceptions in every rank, yet in this people we have every encouragement. Not that they will not need ‘line upon line and precept upon precept’ in order to induce them to live Christlike lives, but they are capable of being influenced by the gospel, and that is more than many even among professing Christians will admit. Moreover they are *enterprising*. You would be greatly impressed by the difference between the boys who come to listen to us and those who do not. There has been a great change in our own boys. From ten to twenty come to our Sabbath service now, all neatly clad. Every boy has some sort of garment which he keeps exclusively for Sunday wear, and, if a stranger comes who has nothing, the others usually manage to spare him a little here and there from their own wardrobes. Our boy Cato, for instance, has three shirts. He puts on his *best* on Sunday and lends his second-best to any one so unfortunate as not to have one, from seven-year-old Muchuka upward. Brother Sanders usually gathers them for a short Bible lesson, after which they sit with us during the whole service.”

INCIDENTS AT BAILUNDA.

A letter from Mrs. Sanders contains many items of interest:—

“Every week Mr. Sanders finds time to translate enough of the New Testament for a lesson for the boys on Sunday morning. Usually he has from twelve to eighteen present. We feel that he has taken quite a step in advance lately in beginning to pray with the boys in Umbundu. The first time he tried it the boys all laughed. Now they sit very quietly

and most of them bow their heads. We hope and believe that some of these boys are soon to be among the children of God.

“While Mr. Sanders was at the camp recently, the king told him that if he had any spoons with him he might leave one; for, in their last move, his spoons were lost and now he had to eat with a wooden one. He thought it rather hard for a king to have to eat with a wooden spoon. Mr. Sanders told him that he had only one with him, and if he left that his wife would suffer great loss. The king was quiet a moment and then said: ‘Would your wife scold you?’ That was the last about the spoons.

“Early yesterday morning before we were up, we had a visit from the *ovisonde*, the terrible army-ants. There were some rapid motions you may believe in getting our clothes on. For so small an insect their bite is something fearful. They take such a hold that often they will be torn apart rather than let go. They had come in such numbers, and were coming so fast, that there was nothing for us to do but to leave the house to them; this we did, and had breakfast in Mr. Stover’s house. Nothing seems able to resist the bite of those little things, except it has a very hard shell. Every living animal flies before them.

“About ten o’clock they left, and did not trouble the house any more during the day. But just before bedtime Mr. Sanders went to the door with a candle, and found them pouring into Mr. Stover’s house. On Helen’s account they were anxious to keep them from the bedroom. So they fought them with coal-oil and ashes, and succeeded in keeping them on one side of the kitchen, and preventing the large part of the army from coming in. We watched and waited until about twelve o’clock, when, as they seemed to be gone, we went to our own house. In about half an hour Mr. Stover came to our window and said they were coming down their walls in swarms. They had gone up the walls on the outside to the thatch and gone through that. There was nothing for the Stovers to do but to move their beds into

our kitchen and let the ovisonde have full sweep. This morning they had disappeared. It is just about a year since they were here before. About a week ago Mr. Fay was driven out at midnight by them."

European Turkey Mission.

BULGARIAN EVANGELICAL SOCIETY.

Mr. House, of Samokov, writes from Sistova, April 28: —

"I am here at Sistova upon the Danube, in attendance upon the annual meeting of the Bulgarian Evangelical Society as the delegate from our mission. It is the first time that the society ever held its meeting north of the Balkans with the Methodist brethren. The meeting has been a very interesting one, although much smaller than it would have been if it had been held in a place more accessible to the members who live upon our side. There has been quite a large outside attendance at some of the meetings. The Methodist and Baptist brethren who were in attendance seem to have taken a hearty interest in the society and its meeting. Quite a large number have become members of the society. An arrangement was made between our brethren and the Methodist Episcopal brethren, that when the society was able to work on this side of the Balkans it should employ Methodist workers and plans.

"Some of the bitterest enemies of evangelical truth have been present at our meetings. The prime minister of Bulgaria came to this city yesterday, and is staying with a gentleman who attended some of our meetings. I cannot but believe that the work of our Methodist Episcopal brethren here in Sistova will be much benefited by our coming here. The practical example of Christian unity, which has been shown in these meetings, will also have its effect upon the brethren and upon others. The discussion of the various subjects proposed in the programme has been carried on with marked dignity and ability, which has attracted the notice and elicited favorable comment from outsiders."

Maratha Mission.

PREACHING IN THE VILLAGES.

MR. BISSELL, of Ahmednagar, under date of February 28, writes: —

"Since our annual meeting in October, Mrs. Bissell and myself have been out in tents a good part of the time. But the hot season is approaching, and warns us not to continue these labors longer. The young ladies took charge of the Girls, School, and thus Mrs. Bissell was able to accompany me on these tours, as she has not been able to do for several years past. Taking a good, earnest Bible-woman with her, she has met large numbers of women in nearly all the places visited. Often a circle of men would stand at a little distance, listening to the singing and the reading and instruction which accompanied the singing. For the most part these meetings with the women took place at a different time of day, and in a different part of the village, from those in which I met with the men; so the two did not interfere with each other.

"The marked feature of these interviews with the people was the respectful attention given to our message. Where we had been before, and the people knew us, we were often asked when we would come into town and address them, and sometimes the leading men said they would assemble the villagers at a certain place. Very little disputing was done. The gospel was preached; one or two hymns full of gospel truth were sung by the native preachers; and, after urging their serious attention to what they had heard, we exchanged salaams and withdrew. Afterward we had private interviews with small companies, or with individuals, in which we 'expounded unto them the way of God more perfectly.'

"Generally we could assume that the people would agree with us in three points, namely, that there is one supreme and holy God; that men are all sinners and exposed to God's wrath; and that a *Sadguru* (Saviour) is needed to deliver us from sin and its penalty. It was only when we came to ask who is the true

Saviour, and how does he deliver us, that we met a difference of opinion. To one not familiar with Hinduism it might seem strange that idolaters should admit the first of the above positions. But the Hindu finds place for all the idols in his creed. He says: 'Yes, there is one Supreme God, but all these idols represent inferior deities under the direction of the Supreme One — just as there are thousands of officers in the government of Queen Victoria!'

"But many of the more intelligent have given up all faith in these idols, though they do not always admit it in the presence of their people. In one village, after listening to our preaching a good while, they sent for a Brahman, an educated government official, to come and answer us. He came and let off a tirade of the stale old arguments of former years. After we had finished our talk and were returning to the tent, he joined us and explained that as the people had sent for him to reply to us, they would have been satisfied with nothing else than what he said, though he knew very well that it was all false. I rebuked him sharply for helping to sustain a system which he knew was false and injurious; but he said that, living here among the people, he must keep their goodwill or they would make it too hot for him."

THE WORK IN THE SCHOOLS.

"We are sure that our work here has its place, and an important part, in preparing the way for the reception of the gospel. But we are sometimes ready to ask, how many more years of preparatory work must be done before we see the ingathering? In the present outlook for this field, our Christian schools seem to be doing as good work as any part of our native agency. And they are raising up a class of young men who will be too well instructed to follow in the old Hindu paths. In several places the people of the town are asking for a Christian teacher, and will consent that the children of Mahars also shall attend the same school. But in such cases the common rest-house of the town cannot be used. A separate building must be

erected which shall be under our own control."

INGATHERING AT AHMEDNAGAR.

On March 13, Mr. Bissell again writes: "Last Sabbath, the ninth instant, was a good day with us. We were allowed to welcome to the church in this city twenty-nine persons on profession of their faith. Two of them were a man and his wife from a village five miles away, and the rest were students in our schools here and in the Normal School of the Christian Vernacular Education Society. Many of these had for months been attending the pastor's class of inquirers. Most of them were children of Christian parents and had been baptized in infancy, though several were baptized at the time of their admission to the church. It was an interesting sight, and gave joy to our hearts, to see these twenty-seven youths standing around the platform, and entering into covenant with the Lord's people. May they all have grace to stand firm and honor the profession they have made.

"The 'Salvation Army' came here three or four weeks ago. They have erected a large tent in the centre of the city, and continue their open-air meetings daily. They are earnest and direct in their appeals and prayers, and I think their services have been helpful to many of our people. Perhaps they have helped some of these youth to an earlier decision than they would otherwise have made."

THE THEOLOGICAL SEMINARY.

The annual examination of the Ahmednagar Theological Seminary was held in October last. In their report, the examiners express themselves as greatly pleased with the thorough and substantial progress made by the students, and with the general aspect of prosperity in the institution. They say, in closing: —

"All the young men seemed sincere and bent on making the most of their opportunities. And the methods of instruction, especially in Biblical study, seemed to us admirably adapted to the needs and circumstances of the students as a preparation for their future work. On the whole, the

progress and development of the students is most gratifying, and the Seminary seems to be doing all that the most sanguine of us had expected from it."

SOUTHERN INDIA TO NORTHERN EYES.

Mr. R. A. Hume, of Ahmednagar, gives, in a letter of April 16, some results of his observations in Southern India during a recent trip. He says:—

"At the time of the jubilee of the Madura Mission, I was able to take a run of twenty-three days into Southern India. I visited the most prominent stations of the American Reformed Church, the Church Mission, the London Mission, and the Wesleyan Mission, in Southern India. In some respects mission work in that part of the country is in advance of mission work here. But the large numbers of Christians there make their results seem relatively more successful than in other parts of India, for the reason that most of their Christians are not even baptized; they are only *adherents*, who have discarded ordinary heathen ways and put themselves under Christian instruction. However, as in the opinion of their heathen neighbors this seems tantamount to becoming Christians, and as in the government censuses they return themselves as Christians, they are so called by all. With us and in all Northern India these persons would be called inquirers, not Christians. In the London Mission in Travancore less than one tenth of the 41,347 Christians are communicants. And this is very much the case throughout Southern India. There are advantages and disadvantages in this practice.

"Considering the number of Christians in Southern India, I was surprised at the little attention which has been paid to the raising up of a native ministry. I have now been privileged to see most of India from the Himalayas to Cape Comorin, and from Bombay and Ahmedabad and Lahore to Calcutta and Madras, and I think that there is not a mission in India which does so much to educate a good native ministry as ours. This ought to tell in the next few years.

"The jubilee of the Madura Mission was very successful. I rejoice heartily with them over the liberality of the Christians. Every nerve was strained, and they could not possibly have done more. It was a time of rejoicing and exultation over achievements."

Ceylon Mission.

THE WORK AT MANEPY.

MISS M. W. LEITCH sends a report of the work the past year in the Manepy field, in the various departments, from which our limits will allow only a few extracts. Of the church-work she says:—

"Manepy church has been blessed during the year by an earnest working spirit among its members. Twenty-five have joined the church on profession, and fourteen by letter. The church-membership now numbers 116, the number having doubled in three years. The total number of inquirers in the Manepy parish is 103, thirty-eight of whom stand as candidates. In our other two churches, Naval and Panditeripo, eleven have been received on profession and two by letter. There are forty inquirers. The total membership of our three churches is 245. These are self-supporting, receiving no help from the mission. Their total contributions for the past year amounted to about \$656. Of this amount one third was given to the Bible Society, the Tract Society, the Evangelical Society, and other objects outside of the pastor's support and church expenses."

SABBATH-SCHOOLS.

"A private school in Naval, with 118 scholars, has been opened this year. Formerly the children were strictly forbidden to attend our Sabbath-schools or Christian meetings; but now the Bible lessons are taught them by our Bible-women during the week, and the children are collected and a model Sabbath-school is held in the school bungalow every Sabbath afternoon by one of our most able and active Christian young men, with two Bible-women as assistants. This we visit every Sabbath on our way from Naval station, and spend

a quarter of an hour in singing with the children. In our Sabbath-school this year 229 recited the golden texts."

EVANGELISTIC WORK.

"Fifty-six large moonlight meetings have been held during the year. The audience often numbers from one hundred to two hundred; sometimes, in the most densely populated villages, as high as five hundred. These meetings reach a large mass of people who could not well be reached in any other way. Respectable and respectful audiences attend. In visiting in the villages we meet many women who seem very friendly, though we do not know them. When asked how they know us, they say that at such and such moonlight meetings they were present and heard us speak. Besides these, about sixty smaller moonlight meetings have been held by the native workers alone in the villages.

"The large numbers who come to Manepy in April to attend the temple festival offer a field for evangelistic work which is improved. Last year two preaching-places were surrounded by large audiences all the day.

"At the Manepy station church a special service is conducted by the Rev. W. W. Howland, one Sabbath night every month, on a moonlight night. To this all inquirers, educated heathen, backsliders, and nominal Christians are invited, and the discourses are adapted to an intelligent and thoughtful audience.

"The plan pursued by our Bible-women during the past year has been not to visit promiscuously in the villages, speaking to any one who would listen, holding meetings where women could be collected, and giving away tracts, but quite distinct from that. It has been to bring a certain number of persons under regular instruction; persons who, by being relatives of Christians, or former pupils of Christian schools, or from having often heard the gospel, have some desire to be regularly instructed in the truth and will make an effort on their part to study and learn.

"We find the Bible-women most useful in looking up and working for several

often neglected, but very important, classes, namely: heathen wives of Christian husbands; baptized children of such parents; backsliders; girls who, having reached the fifth or sixth standards in our day-schools, and having known much of the truth, are now shut up in their houses for some years previous to their marriage; girls who, having studied in the boarding-schools for a longer or shorter time, are now shut up in their homes; and Christian women who through sickness or distance from the church are prevented from attending church services.

"There are this year two new enterprises established under native Christian management, which bring thirty young men to our very doors and under Christian influence, namely, a medical class of eight under the care of a native Christian physician, and a university class of twenty-two under the care of another educated Christian. Several of these young men are regular attendants of our Sabbath-school and church services. The pastor also has weekly meetings with them.

"Forty-nine young women and forty-two young men from our field are attending boarding-schools and schools of higher education in other stations of our and the two neighboring missions. The majority of these are already church members.

"In August a temperance movement was started in this field. Large and interesting meetings were held in the villages, and 1,534 signatures have been secured to the pledge. Already the movement has done good in reclaiming some addicted to the use of strong drink and in closing some drinking-places. Four months ago there was only one temperance lyric to be found. There are now thirty temperance lyrics and hymns in Tamil, several of which have become popular in the villages."

North China Mission.

TOUR TO CHO-CHOU.

MR. AMENT, of Peking, under date of March 4, writes of a recent tour of special encouragement with several missionaries. The presence of Miss Dr. Holbrook had

a prominent influence in opening the hearts and homes of the people, through the medical aid she rendered. Mr. Ament says:—

“More than a dozen years ago, the work began in Cho-chou, but no foothold was secured in the city, and the citizens steadily held aloof from the foreigners. Our one Christian family there was not permanently located, and the hold on the city was precarious. Last fall our visit was received by the people more graciously than ever before, owing, perhaps, to the fact that the women could be reached and the homes visited.

“On the present occasion the arrival of four foreigners, one a physician, caused a ferment among all classes. A police official tried to persuade the inn proprietor to turn us into the street. The Christian family, and inquirers in the same compound, were ordered to vacate the place. But, notwithstanding the opposition, the ladies were invited into the homes of many respectable families, and the doctor's work grew beyond her ability to care for it. A widow from the leading family in the city came for medicine, and listened gladly to the truth. Before she went away she poured out her sorrows and trials to the ladies, and wept with gladness on hearing of the tidings of great joy to all the distressed. She was deeply moved. On reaching home she sent a servant with a request for books.

“Several neighboring villages were visited, all giving us a cordial welcome, insisting on our visiting their homes and drinking tea with them. One old gentleman, who had, years ago, seen our books, waited more than half a day to see the foreign preacher and converse on Christian truth. His grateful heart seemed prepared for the good seed. With joy he heard and went away, leaving a cordial invitation for us to visit him in his home.

“These are only specimens of the work that came to us daily. One woman was baptized, whose conversion was the result of the efforts of the only Christian woman in the city. She was willing to come to a public inn in the city, and before a large

company of men and women was received into the church.”

CHO-CHOU CITY.

“Historically, Cho-chou is a very interesting place. Marco Polo mentions the immense stone bridges outside the city, the balustrades of which are supported by more than six hundred stone pillars, as well as by numerous lions and elephants. Of Cho-chou itself he says: ‘The country is rich in grain. The people are idolaters; they live by merchandise and the arts, making cloth of gold, as well as of silk and beautiful linen.’

“In contrast with this picture is the present condition of the people. During the past year the emperor has distributed grain and money five times to this starving people. The manufacture of silk and linen has long since ceased, and the only relic of former opulence remains in the fine shops for the sale of women's head ornaments.

“The great roads from nine provinces unite at Cho-chou, thus making the place, as the Emperor Chisu Lung said, ‘without its like beneath the sun.’ The great road from this place to the capital, though filled with lines of carts, camels, donkeys, and travelers of all descriptions, including Thibetan and Mongol pilgrims, is almost never repaired, and if you are not drowned in the mud you are certain to be suffocated with the dust.”

PU AN. — MEDICAL WORK.

“From Cho-chou we went to the village of Pú An, about thirty miles from Peking. As on previous visits, we lodged in the village temple, which the Taoist priest kindly opened for us. This priest is remarkably tolerant, allowing us to preach doctrines in his court and in his presence which are subversive of all his cherished principles.

“From our first arrival the doctor was thronged with patients from villages far and near. In two or three days her medicines were exhausted, as well as her strength. But a good work had been done, and, by her exertions, we became acquainted with many respectable people.”

OPPRESSION AND WRETCHEDNESS OF THE WOMEN.

"By a residence of a few days in this retired village, we were able to get some little insight into the home life of the people, and we were more than ever impressed with the wretched oppression of the women, especially of the young wives and girls. Infanticide is more prevalent than a casual observer could discover. We found here a new invention for the destruction of infant girls. It is simply for the mother-in-law to take a willow dust-pan and fan the little creature till life is extinct. The doctor found one young mother weeping over the murder of her infant, whom the mother-in-law had allowed to live two weeks before smothering it. The poor girl was sick and weak, yet she was pushed about and kicked like a dog, and scoffed at, when she wept. The husband is helpless in such a case. If a son is the first-born, the young mother is tolerated; if a daughter, her lot is most miserable. The only retribution feared by the mother-in-law is that the young wife will commit suicide, when her family may come *en masse* and tear down the house of her oppressors. They manage to keep, if possible, inside the limit of the persecution which drives to suicide; but they make her life more miserable than you can conceive. But these same wives, when they become aged and ugly, are as cruel as death to the young women who fall into their hands."

FAVOR IN HIGH PLACES.

Mr. Goodrich, of Tungcho, writes:—

"Some pleasant news has just reached us. A short time since, in a conference with Li Hung Chang, the governor of this province, and the foremost man in China, Mr. Pilcher, missionary of the American Methodist Mission, and temporarily American Consul at Tientsin, was asked by the governor if there was anything he could do for the missionary work. Mr. Pilcher not instantly replying, the governor proceeded to say that he had a real desire to know about the missionary work, and would be very glad to help, if it were in his

power. Mr. Pilcher then told him of the unfavorable location of our mission premises at Pao-ting-fu, of the illnesses and deaths there, and of our anxiety to obtain larger and better premises. Governor Li assured him that he would gladly aid in securing good premises at the provincial capital, and that as soon as suitable ones could be found, if they would inform him, he would see that there was no trouble in securing them. Heretofore Governor Li has been chiefly interested in medical missions, to which he has made large contributions.

"A few days ago our secretary of legation, Mr. Holcombe, spent two days with us on his return from Chinanfu, capital of Shantung, whither he went to settle a long and trying lawsuit, on account of a chapel belonging to the Presbyterian mission. He stated that he was treated with most distinguished consideration and courtesy by the governor, and almost fêted during his whole stay. And not only was the case most satisfactorily adjusted, but the governor of that province also volunteered the promise that when the missionaries should find other quarters which pleased them, he would see that they were secured.

"I may also refer to another case somewhat parallel. Not long ago the intendant of circuit at Tientsin expressed his desire to Dr. Atterbury for a college with a medical department, and promised large help in building in case teachers could be procured from America, and Dr. Atterbury would take charge of the medical department.

"It is certainly hopeful that three such men, in the highest positions of honor and influence, not only do not attack Christianity, but do, in some sort, look kindly upon it, and lend the weight of their commanding influence in its favor. It suggests thanksgiving, but, also, fervent petition, that these men, and others like them, may receive in their own hearts the great blessings of the gospel, and gain a desire to do all they can towards building up Christ's kingdom in China. And why not? Oh! I know *we* have new lessons to learn in

faith and fervency, in faithfulness and love."

MEETINGS WITH HELPERS.

Mr. F. M. Chapin, of Kalgan, gives, in a letter of February 25, some illustrations of characters met with by their helpers:—

"Every Monday morning we have a meeting with the helpers in the upper city, at which we gather up the results of the preceding week's work. The helpers give the names and residences of those who seem interested, together with such other information about them as they may have been able to pick up.

"Take this morning for example. A young man at the dispensary talks with the helper, and promises to come again to hear; says he has heard preaching before at his home in Pao-ting-fu. The young man is in an apothecary's store in this city. He buys some books before he leaves, and as the helper finishes his story you see that he has some hopes of that man.

"Another is an opium-eater who has been to the chapel almost every day for a week; he wishes to reform, and promises to put himself under the doctor's care. Will he do so? And, if he does, will he go through the terrible ordeal? And, if cured, will he stay cured, or go back? After he has fairly broken his fetters, the chances are five to one that he will rivet them fast again.

"Another is a man who heard us on a recent tour preaching on the street. He wanted then to say a word, but found no opportunity. We shall see him often, for his shop is only a stone's-throw from the chapel.

"Nearly every Monday morning for the past three months has brought to light such cases. Why, then, is it that no more have joined the church? Because, I suppose, that it is wellnigh impossible to keep track of these men. They are wanderers—here to-day and there to-morrow. It is almost time spent in vain to follow them to their native villages. They will be gone to a fair, or away on business, or seeking work. One thing, however, we endeavor to do—keep track of some of

these men, and when one makes a tour in their region, hunt them up if possible."

Japan Mission.

THE KOBE CHURCH.

MR. JENCKS, under date of April 21, writes of the celebration of its tenth anniversary by this church, the first organized in Japan under the American Board. He says:—

"On the nineteenth, the Kobé church celebrated its tenth anniversary with appropriate exercises, attended by hundreds of people. A crowded meeting was also held the preceding evening, at which Dr. Greene and several native pastors made addresses. Pastor Miagawa, of Osaka, was especially interesting. The recent new experience of the Spirit's work, which he and so many others have felt in their hearts, gave him added fervor. He referred to the reply made by Dr. Hepburn, the veteran missionary of the American Presbyterian Board, to a question put to him by Joseph Cook. When Mr. Cook asked him how many Christians there were in Japan, Dr. Hepburn said he could n't tell; he thought he knew of one! Mr. Miagawa had thought recently that the number of real Christians at that time was small. Many church members felt that they had not been Christians at all; they were now just beginning to feel the power and joy of the Christian faith.

"The next day Dr. Greene made an address, giving the reasons for such a celebration. He referred to Ichikawa Yeinorke, who came from Tokio with Dr. Greene when he removed to Kobé. This man soon asked for baptism; but while he was waiting, he and his wife were arrested at dead of night, and immured in the Nijo Castle at Kioto. The man died there seventeen months afterward. The widow is now living at Tokio, supported by members of our mission.

"The church was greatly impressed with the account of this man's death. Many of the members wanted to send to the widow and invite her to come to Kobé and be supported by the church. It was

quite a surprise to them when they learned that she was supported at her home by our missionaries, and had been for these years.

“Two church officers read historical papers of interest. The church was organized with eleven members, and now numbers 152.

“The Rev. Mr. Matsuyama, the pastor, preached from the parable of the mustard seed. Referring to the death of Ichikawa, he said it was a little seed, but it had influence in overthrowing the edict against Christianity and in removing the government opposition. Members of this church, in company with missionaries, have gone to do work in eleven places where churches have since been formed.

“From this beginning of one church the work has spread until more than eleven hundred believers are now gathered into the churches of our fellowship.

“Dr. Davis and Mr. Atkinson also made very interesting addresses.”

REVIVAL IN THE KIOTO SCHOOL.

For more than a year, the mission have felt that Mr. Neesima's health demanded a period of protracted rest, and permission had been given him to visit the United States. He was, however, extremely loth to leave his work, especially as it gave great promise of immediate results. But in the midst of the revival at the Kioto Training School, in which Mr. Neesima was deeply interested, it became apparent that he could no longer endure the strain of labor, and he unwillingly left Japan, April 6, for Hong Kong and Europe. In a note written just after sailing, he says: “The work is wonderfully opening. We have had a most blessed revival in our school. Commencing among the younger classes, the movement has swept through the whole school. It is a great trial for me to leave Japan, — but I can't write on this subject. I can leave our school without the least anxiety in our Father's hand, and come out with a great joy and peace.”

Dr. Davis writes, April 3, of the recent remarkable work among the students in this school: —

“Japan has been richly blessed during the last fifteen months. We shared in this spiritual blessing in some good measure during 1883, our school having a good degree of interest and the church in the centre of the city doubling its membership; still, the foundations were not shaken. During the latter part of last year one member of the theological class seemed to get a new view of truth, and he has since been quietly at work, showing in his very face the new joy and peace he had found. The Week of Prayer came, and was continued a second week for the especial outpouring of God's Spirit. The day of prayer for colleges came without any marked results, but since that time there has been a growing spirit of earnestness in the school among the Christians. About the first of March a daily general prayer-meeting was started, held in the evening at half-past nine o'clock. This increased in numbers and interest from night to night.

“Sunday, March 16, was a day long to be remembered. The whole school was pervaded by a power which was not of man. The classes spent hours together in weeping, prayer, or praise. The second-year class of nearly forty spent about five hours in one continuous meeting, almost all the Christians, and others under conviction of sin, crying for mercy for themselves and others. That week will never be forgotten by any one who passed through its experiences. There was little sleeping at night. The young men could not sleep, but many of them spent the night in strong crying and tears, or in joy and prayer. We did not discontinue our recitations, but threw ourselves into the work as far as we could, trying to moderate excesses and get the young men to take rest, fearing serious results to the health of some, which, I am sorry to say, have been realized in two or three instances.

“The work has been of power, and the whole school has been powerfully moved and changed. Thirty-seven, I am informed, are asking for baptism, all but about ten now in the school thinking them-

selves Christians. The most remarkable feature of the work, however, has been the new experience which the Christians have had. They have nearly all gained a new, a living, a spiritual view of truth which they have never had before. So great is this revelation to some of them that they think they have never been Christians before; no doubt some among them were only intellectually Christians. The truth of the Bible as God's word, God's love, the atonement of Christ, the work of the Spirit, etc., have a living reality to them; and they have a peace, joy, and rest in full consecration to Christ and his work such as they never have felt before. It seemed at one time as if we should hardly be able to hold the school till after examination, so eager were they to go and tell the new joy they had found. But they waited; and now, this week, many of them are scattered here and there telling the gospel story. This work will have a powerful influence in determining and fitting many of these young men to give their lives to preaching the gospel. We hope and pray that we may be spared any reaction from this work, and that it may go on as an ever-present power in our school and in Japan. There is very great interest in many of our churches."

Western Mexican Mission.

THE PUEBLOS ON LAKE CHAPALA.

MR. CRAWFORD, of Guadalajara, writes as follows of a recent trip to the villages to the east:—

"Since writing last I have made another trip to the pueblos, or villages, accompanied by a native helper. We spent the Sabbath at Tlajamulco with the brethren, opening services in the house we had just rented, more central and suited to work. Here we hope in time to reach many passing to and fro, who would never go a step out of their way to hear, yet would stop before an open door and listen to the singing and some of the preaching. They are slow and very suspicious, but God's Word is mighty.

"We left there early Monday morning

for Chapala, a beautiful little town near the western end of the lake. It is a very fanatical place, and we learned that a certain priest had just been there, and had a grand reception, so that the town was in a state of great excitement. We were told of the danger, and warned not to open our mouths, or even let it be known that we were Protestants.

"Having accomplished our purpose, we set out early for La Barca on the eastern end of the lake, some twenty-nine leagues distant, crossing the mountains into the James River valley, a broad, rich, and well-peopled country. We passed through some eight towns on the way, one quite large."

LA BARCA.—AYO.—ATOTONILCO.

"La Barca has a population of perhaps twelve thousand, and is the head of the district. Looking out over the lake as we came up, and thinking of the thousands of souls in all that rich and broad section that were waiting the coming of the Word that gives light, I wished and prayed that God would open the door, for it does seem wellnigh locked. However, I trust we shall be able to commence work in La Barca, and make it a centre of effort among the towns thereabout. To that end we send there a worker this week.

"From La Barca we passed on to Ayo, distant about twelve leagues. One night we lodged at a *hacienda*, and found the warmest, in fact the only kind, reception on the way. The overseer took me for a miner or an engineer and so was the more profuse in his attentions; but when, in the course of conversation, I told him who I was, he paused, was confused, but being a gentlemen did not allow it to change his feeling toward me, openly at least. The tracts and little books were gratefully received. Ayo, they told us, is one of the most fanatical towns in all the region.

"We pushed on from here to Atotonilco, some six leagues farther on, a town of some ten thousand inhabitants, and less fanatical than many others in the region. We went to the director, or mayor, and asked him if he would protect us in open-

ing evangelical services. He said he feared to do so, knowing what trouble it had given in other places. We assured him that it need not give any trouble, and that the law guaranteed it to us. He replied that he was under authority and would have to confer with the chief of the district in La Barca. This is a military government. Having done all that seemed best for the present, we directed our course homeward.

"Atotonilco is called the 'Garden of Jalisco,' and it certainly merits the title. It is the most beautiful town I have seen in the country. It is in a narrow but rich valley, and the river is conducted by a thousand channels through the town, so that you hear the water running and gurgling everywhere, watering orange-groves, sugar-cane, gardens of flowers and vegetables.

"The dense ignorance of the people makes one sad. Many of the towns we passed through have no schools of any kind. Most of those to whom we offered tracts and other things could not read, and were afraid to accept anything from us. In the hacienda where we lodged one night there were over one thousand men with their families, and no school, and scarcely any of them could read a word. Thus poverty, ignorance, and superstition reign. It is very sad to see. But the light is dawning, and many are waking up."

TLAJAMULCO. — FANATICAL VILLAGES.

Mr. Howland writes, May 1 : —

"The first Sunday in March, communion was celebrated in Tlajamulco for the second time. The ladies rode on *burros* and found the trip much less fatiguing and more enjoyable than they had anticipated. One new member was added, an old man who was a firm Romanist a year ago, but now seems well-grounded in the truth. He shrank from the publicity of baptism, and asked that it might be administered privately; but when I recalled to him the words of Christ about public confession, he made no further objection. Several others had given their names, but we

could not conscientiously admit them yet. It is a little surprising to find that several who were among the first to recognize the truth, and who have been the direct means of bringing others into the church, still remain outside. Several of them are fine men, but morally weak and as yet wholly without the aid of the Spirit. I am hoping that at least some of them may yet be brought in.

"We have recently been turning our attention toward the east. Mr. Crawford and Magdeleno first made a tour of exploration. Then Magdeleno went and stayed for a time. The feeling grew so strong that he was ejected from the hotel and could find no place to stay. Accordingly Mr. Crawford and myself went and bought a small house in a good situation. I think there is some danger, but not very much, not enough to discharge us from the duty of going forward. Probably I shall go next week and take two men, Ricardo and Magdeleno. The place is very fanatical, and the common people are easily excited. Being a little out from the main lines of travel, they have never seen many foreigners or Protestants, and the priests are very active to suppress all evangelical effort. The man who sold us the house writes us that he has already suffered much from the fanatics.

"On the other hand, there seems to be quite a number of business men who are convinced that progress and reform are to be despaired of under the old régime, and are willing to take up, or at least encourage, the evangelical party. But how their convictions will stand the fire to which they will soon be exposed, and whether these same men will really accept the truth or not, remains to be seen. We have seriously thought of going there in person to open the work, but there would be a strong probability of a mob, and the authorities could do very little, even had they the desire. But we shall act with caution, and do not anticipate any trouble."

GUADALAJARA.

"Here in the city the work progresses quietly. Our congregation averages about

fifty, and we have fully that number in the Sunday-school, which seems quite popular. We celebrated the communion for the second time on Easter Sunday, and had a very enjoyable season, although none came forward as members.

"Just now two students from the 'Lyceum' (about equivalent to a high school) are coming quite regularly to the services and to my Bible-class. I should be very glad to gain even a slight and indirect influence among the students, but we cannot put much hope in them. They may become interested and even convinced, but the actual separation from their church can be brought about by no human means, and it would require a very powerful baptism of the Holy Spirit to lead them to face the contempt and persecution that awaits every 'Evangelical' in this country.

"We have been employing two carpenters for some time. Now I am trying an experiment. I have made with my own hands a study-table, a revolving bookcase,

and some other pieces of furniture, which are entirely new here and are much admired. I am now having a revolving bookcase made which I shall allow them to sell. If the experiment is successful, I hope to be able to give employment to several men and boys, paying them by the hour, and so arranging it that they can study some every day besides learning the trade. I am confident that, by devoting very little time to it, I can furnish them plans for novelties that will sell well. Even if the experiment does not prove promising, it will enable us to get a hold on these two men, who seem to be really growing in grace, and will, I think, be of use in opening work in new pueblos even if they never come to be regular preachers. The young man who does our printing is doing quite well and is, on the whole, very promising. We have already learned that 'a little learning' has to be administered with much care and accompanying restraint in order not to prove 'a dangerous thing.'"

Gleanings from Letters.

T. A. Baldwin, Constantinople.—Five more of our girls were received into church fellowship at our last communion (four Greeks and one Armenian), making ten from the school that have been gathered into the fold since the beginning of the year.

George Constantine, Smyrna, Western Turkey.—You will be pleased to learn that our meetings continue to be profitable, and six more persons, all Greeks, have decided for Christ since I last wrote you. Others seem much awakened. One has come from her country hoping to influence her son away from us, but she herself has become awakened. Another who said much against us is also awakened. The attacks against us are becoming more and more vile, though powerless on that account. On Good Friday I had a special service, when we had a full house, and among the audience many people of influence who were never there before.

M. P. Parmelee, M.D., Trebizond, Western Turkey.—The brethren of Trebizond are working with zeal and harmony to raise as much money as possible during the current year. At the beginning of the year a subscription of weekly offerings was drawn up, and about eighteen liras subscribed,—at least double what the most sanguine of the brethren had hoped for. Immediately after the morning service each Sabbath, the treasurer takes his place at the table in the chapel, with his record-book, and the brethren and sisters go forward and pay their money, which is duly credited. Besides this weekly offering, there is a box at the door for the poor; a monthly concert collection is also regularly taken up. The people have lately raised, with considerable enthusiasm, money for twenty shares in the new *Morning Star*, and are collecting money to secure the missionary maps prepared by the American Board, and also to procure

a cabinet organ for their chapel. In these and other ways our brethren here are likely to approach, if not reach, the standard of liberality of our Ordo brethren.

George C. Knapp, Bitlis, Eastern Turkey.—Our work is encouraging. Our Sabbath congregation is gradually increasing. Our scholars are progressing well in their studies. So far as I hear from our out-stations, the work was never more encouraging than this winter.

G. C. Reynolds, M.D., Van, Eastern Turkey.—The church committee, in connection with the preachers, have held a good many meetings, consulting with reference to the work, calling individuals to talk with them, etc. The city brethren have also begun to hold house-to-house meetings Sunday and Thursday evenings. Two or three individuals are manifesting considerable interest, and I find some who are entirely outside the community who are at least favorably inclined to the truth. Mrs. Reynolds also finds an open door among the women, and rejoices that the Lord is giving her a little more strength, so that she can, to a small extent, enter therein.

Charles W. Riggs, Aintab, Central Turkey.—The Young Men's Christian Association of Aintab has been doing good work this winter, and I hope that they will keep up courage. They have had a course of lectures, mostly on scientific subjects, on Thursday evenings. When I gave the first, there were only two hundred present, but four weeks later, when Professor A. Bezjeyan lectured, there were twelve hundred or more. I hope that such lectures may do good by teaching the people something of what is in the world outside of the circle to which they have been accustomed from childhood.

D. C. Greene, Kioto, Japan.—I have just been looking over the subscription-book for the Tamondori church building. I notice one subscription of two hundred yen, one of one hundred and fifty, three of one hundred, and six of fifty. The yen is about seventy-five cents. An aggregate of eighteen hundred yen is pledged by

members of the church. These sums do not mean wealth on the part of the givers, but they do mean consecration. When we make appeals for outside help, we ask help for those who are ready to help themselves, and whose liberality is beyond, far beyond, the average of Christians in America.

W. S. Sprague, Kalgan, North China.—Our Week of Prayer was more than usually interesting. Hearts were warmed and quickened to new zeal and love. Prayers are more earnest. One man joined the church on the first Sabbath of the new year. Perhaps one cause of the renewed faithfulness of Christians is the disciplining and final excommunication of three persistently unfaithful members in December.

Chauncey Goodrich, Tung-cho, North China.—We have had very interesting meetings during and following the Week of Prayer, but we cannot exactly speak of a revival. I have watched with special interest the deepening spiritual life of the theological students. A real blessing has come to almost the entire class, numbering eleven. I have never enjoyed more any work in China than teaching the present class in the seminary. Several of them are men of marked ability and character, while all have worked with conscientious faithfulness, and have seemed to be in love with their work, their Master, and each other. It has been a delight to see them grow. My own work the past term has been lectures on homiletics and pastoral theology, with a sermon-plan and criticism daily, and a sermon each Saturday. Mr. Sheffield has taught, *con amore*, Romans and Galatians, doing much to give the students a love for Biblical exegesis, and to ground them in theology.

Henry M. Bissell, Guadalajara, Western Mexico.—The profound and widespread ignorance on the subject of Protestantism, its aims and claims, impresses one more and more. Perhaps a Christian newspaper would be one of the most effective and far-reaching means we could employ for meeting this ignorance; a sheet that should seek to avoid, as far as

possible, the odium of attacking the old religious power, while striving fearlessly for righteousness; one that should command the respect of any intelligent Mexican, Catholic or liberal, by showing

him an honest endeavor to develop Christian freemen; one that should give its reader some idea of the world's work, and also of the work of the Christian Church.

Notes from the Wide Field.

AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

At the meeting of the General Assembly of the Presbyterian church at Saratoga, May 16-22, the annual report of its Missionary Board was presented, showing receipts amounting to \$693,122.70. The expenditures, including a small debt of the previous year, were \$703,845.72. The deficiency is much less than was feared in the latter months of the year. The receipts from the various woman's organizations amounted to the noble sum of \$203,574.74. These auxiliary societies, during the fourteen years since their establishment, have contributed not less than \$1,707,484.70. The Board reports in its service: of Americans, 163 ordained ministers, twenty-three laymen, and 281 women; of natives, 108 ordained ministers, 143 licentiates, and 786 lay missionaries. It also reports 19,218 communicants and 25,914 boarding and day scholars. Most heartily do we congratulate our sister Board on the encouraging report it is able to make.

ENGLISH MISSIONARY SOCIETIES.

THE May meetings at London of the various benevolent and missionary societies seem to have been attended by the usual success. Their hold upon the public attention is quite in contrast with what is seen at similar anniversaries in the United States. We subjoin brief notices of some of these societies.

LONDON MISSIONARY SOCIETY. — The ninetieth anniversary of this society was made specially interesting by the presence of its foreign secretary, the Rev. R. W. Thompson, who has for many months been engaged in visiting the missions of the society in Asia and Africa. In his address he gave the results of his investigations, and spoke very hopefully of the outlook for missionary labor in those lands. The receipts of the society for the past year amounted to \$512,815, but the expenditures exceeded this amount by \$54,195. This deficit has been met in part by drawing upon invested funds, so that the society has an actual debt of but about \$20,000. An interesting fact, brought to light in the report, is that nearly \$100,000, or one fifth of the total contributions, came from the mission stations. This furnishes the best evidence of the vigorous condition of the missions of this enterprising society.

THE ENGLISH BAPTIST MISSIONARY SOCIETY. — This efficient missionary organization reports its receipts the past year at \$298,915, though the expenditures have exceeded that sum by about \$19,000. Special interest has been awakened through this society in the work upon the Congo River. Though the past year has been one of special trial, on account of the death of three missionaries who had recently joined the Congo mission, the preliminary work seems to have been accomplished. Communications with Stanley Pool are completed, and the new mission steamer, the *Peace*, is nearly ready to be launched on the Upper Congo. It is proposed to establish between Stanley Pool and Stanley Falls, a distance of one thousand miles, ten stations, averaging one hundred miles apart. This, it is believed, can be done with little addition to the present expense, since food is plentiful, and there is little to require an outlay of money. The society has adopted as a motto for this mission, "Africa for Christ."

THE BRITISH AND FOREIGN BIBLE SOCIETY. — This organization may be fairly classed among missionary bodies, though much of its work is done in the British Islands. Its income was never so large as in the present year. This amounted to \$1,166,545, an increase over that of the previous year of \$113,540. There have been sent within the year, from the Bible House in London, 1,517,024 copies of the Bible, or portions of it, while from stations abroad 1,601,280 copies have been issued, making a total of 3,118,304 copies. The issues of the society, for the eighty years since its commencement, now amount to 100,035,933 copies. A special interest was given to the anniversary this year, since it is the quin-centenary of the birth of Wycliffe, the first translator of the Bible into the English tongue, while this year, also, a fine monument to William Tyndale, who gave form substantially to the present English version, has been unveiled on the banks of the Thames. Within the last year the society has enlarged its work in China, in view of a special gift of \$10,000, and has voted to increase the number of its agents within that empire from one to three. Similar gratifying reports are received in reference to the extensive distribution of the Bible in various parts of the world. It is clear that, despite the assaults upon the sacred Book, it still keeps its hold upon the hearts and consciences of men.

THE FIJI ISLANDS.

CHRISTIAN work in these islands, though so interesting, has not been reported to the world in recent years since the English Wesleyan Society committed its responsibilities to the Conference composed of the native churches. There has been no missionary body on the ground to collect and transmit the statistics of the churches. We are specially glad, therefore, that, at the recent London anniversaries, an address was made before the Religious Tract Society by the Rev. J. Calvert, recently from Fiji, of which we find the following brief outline in the *Nonconformist* : —

“There are some 220 islands in the group, of which eighty are inhabited. The South Sea Islanders are a fine race — no thick lips nor curly hair — who have good houses and canoes, and fishing-nets, and carry on various manufactures; but this people had been so left to themselves and to the demons that possessed them that they became very vile. Infanticide was prevalent, and polygamy, that source of immense evil, and especially cannibalism. After the missionaries arrived they had known of a hundred human beings being cooked at one time; and one man, who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed his word by signs following. As soon as any of the natives were converted they were set to work, and now there are 1,240 churches and other preaching-places. They had never had more than ten or twelve white missionaries working there, but the people had worked for their own countrymen. There are fifty-one native ministers, ordained or on trial for ordination, thirty-two catechists, and 1,070 native teachers, and these are mainly supported by the people themselves. They have 25,000 church members, and 4,500 on trial, under the care of 3,000 class-leaders; 41,000 children in the schools, the number of which is 1,700, taught by 2,900 native school-teachers. For fifteen years they labored and prayed to bring the king to a knowledge of the truth. It was a great point when at length they found he had a conscience, that he did not like to kill and eat his enemies, and that he did not strangle those who were of no use. Then he would occasionally go to the mission-house for a little medicine or arrowroot, and require the attention of the missionaries in his sickness, and by-and-by, after eighteen years, he submitted himself to Christ. There was a fear that he would say, ‘Peace, peace,’ to himself when God had not spoken peace; but his conversion was evidently genuine, and for twenty-nine years that wonderful man had been

a great credit to the Christian religion and to his country. On the first of February last he passed away, trusting in Christ."

An extended account of this king, Thakombau, will be found in the *Missionary Herald* for February, 1882, pp. 84-88.

AFRICA.

DR. POGGE. — The death of this most adventurous and successful German explorer in Equatorial Africa is announced as having occurred on the seventeenth of March. He was born in Mecklenburg, in 1838. In 1864, he visited Natal and Mauritius. In 1874, he joined as an amateur sportsman and naturalist the great expedition under Homeyer and Lux, paying his own expenses; and, when both these commanders were disabled and compelled to return to the coast, he seized his opportunity, took command, and brought the expedition to a most successful termination, the object being to reach the distant capital of the Muata Yanvo. In 1881, he started on a much longer journey, reaching Nyangwe, on the Lualaba, being charged with the mission of establishing stations in various parts of the interior.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Renewed and earnest prayer should be offered that able and consecrated men may be inclined to respond to the many pressing calls for laborers now coming from foreign lands.

DEPARTURES.

May 17. From New York, Rev. John F. Smith, returning to the Western Turkey Mission; Rev. James F. Clarke and wife, returning to the European Turkey Mission; Rev. H. C. Hazen and wife, and Miss Eva M. Swift, to join the Madura Mission; and Rev. Arthur D. Bissell and wife, to join the Maratha Mission.

June 2. From San Francisco, Rev. Robert W. Logan and wife, returning to the Micronesian Mission, and Miss Annette A. Palmer, recently from Cedar Rapids, Iowa, to join the same mission.

ARRIVALS IN THE UNITED STATES.

May 18. At New York, Mrs. J. M. Minor and Miss Henrietta S. Rendall, of the Madura Mission.

June 1. At New York, Rev. J. K. Greene and wife, of the Western Turkey Mission.

DEATHS.

May 3. At Sivas, Turkey, Mrs. Jennie H., wife of Rev. H. T. Perry. (See page 266.)

May 28. At Worcester, Mass., Samuel F. Green, M. D., a missionary physician connected with the Ceylon Mission from 1847 to 1873. After these years of faithful service at Jaffna, Dr. Green was compelled by reasons of health to return to the United States, but he still continued the preparation of medical works in the Tamil language. Several standard volumes were thus prepared by him, covering, in all, between three and four thousand printed pages, and these are now used as textbooks in Ceylon and India. "Dr. Green's name stands a household word among the people of the island to whose interests he devoted his life. There is recorded no more marked example of the useful results of a life of self-denying devotion to the most elevated work."

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A trip to the villages on Lake Chapala, Western Mexico. (Page 278.)
2. The work at Tlajamalco and Guadalajara. (Page 278.)
3. News from Bailunda; Starting for Bihe, West Central Africa. (Page 268.)

4. Character of the people, West Central Africa. Incidents. (Page 263.)
5. Tour to Cho-chou, North China. (Page 273.)
6. Condition of the women, North China; Favor in high places; Incidents. (Pages 274-276.)
7. Maratha Mission: Village Preaching; Schools; Ingathering. (Pages 270, 271.)
8. Report of work at Manepy Station, Ceylon Mission. (Page 272.)
9. Religious Influence of Buddhism. (Page 262.)
10. Japan Mission: The Kobe Church Celebration; The Outpouring of God's Spirit on the Kioto Training School. (Pages 276-277.)

Donations Received in May.

MAINE.

Cumberland County.	
Deering, Stephen Sargent,	5 00
Falmouth, 1st Cong. ch.	23 50
Portland, State-st. ch., to const. JOHN R. PRINCE and EDW. P. OXNARD, H. M., 200; West ch., 8.50,	208 50
Yarmouth, 1st Cong. ch.	86 44—323 44
Franklin county. Cong. ch. and so.	3 00
Lincoln and Sagadahoc counties.	
Union, Rev. F. V. Norcross,	3 00
Wiscasset, Cong. ch. and so.	20 00—23 00
Oxford county.	
Andover, Cong. ch. and so.	5 00
South Paris,	6 50—11 50
Penobscot county.	
Brewer, 1st Cong. ch.	11 50
Piscataquis county.	
Greenville, Cong. ch. and so.	20 53
Somerset county.	
Norridgewock, Cong. ch., m. c.	27 00
Washington county.	
Calais, 1st Cong. ch.	33 00
	452 97
Legacies.—Saco, Mrs. Dorcas O. Sawyer, by J. E. L. Kimball and R. Jordan, Ex's,	800 00
	1,252 97

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch., m. c.	37 60
Roxbury, Brigham Nims,	10 00—47 60
Grafton county.	
Bristol, W. H. Traver,	2 00
Campton, Cong. ch. and so.	17 50
West Lebanon, Cong. ch. and so.	34 00—53 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch.	78 27
Mason, Cong. ch. and so.	9 00
Nashua, 1st Cong. ch.	55 80—143 07
Merimac county Aux. Society.	
Hooksett, Cong. ch. and so., for India,	3 35
Tilton and Northfield, Cong. ch. and so.	100 00—103 35
Rockingham county.	
Brentwood, Cong. ch. and so.	5 00
Exeter, Nath'l Gordon, 50; A friend,	51 00
1,	10 00
Kensington, 1st Cong. ch.	6 95
Newmarket, Cong. ch. and so.	117 07—190 02
Portsmouth, North ch.	537 54

VERMONT.

Bennington county.	
Manchester, Rev. A. Hemenway,	20 00
Caledonia co. Conf. of Chs. T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00

Essex county.	
Granby and Victory, Cong. ch. and so.	7 42
Franklin co. Aux. Society. C. B. Swift, Tr.	
Enosburgh, George Adams,	20 00
Montgomery, A friend,	2 00—22 00
Orange county.	
Thetford, 1st Cong. ch.	35 00
Vershire, H. Colton,	25 00
West Newbury, Cong. ch. and so.	23 00—33 00
Orleans county.	
Morgan, Cong. ch. and so.	5 75
Newport, Cong. ch. and so.	12 25
Westfield, Cong. ch. and so.	6 10—24 10
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c., 47.33; "H.", 5,	52 33
Townshend, Cong. ch. and so.	14 00
Westminster, Cong. ch. and so.	24 00—90 33
—, —, —,	10 00
	286 85
Legacies.—Essex, Cyrus Farrand, by Benj. Fairchild, Ex'r,	100 00
	386 85

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., 141; do., m. c., 14; Mrs. Susan Jenkins, 100,	255 00
Vaquoit, Cong. ch. and so.	8 50—263 50
Berkshire county.	
Hinsdale, Cong. ch. and so.	23 77
Pittsfield, 1st Cong. ch.	150 00—173 77
Bristol county.	
Berkley, A few friends,	45 00
Fall River, Central Sab. sch., for Evang. work in Cesarea,	100 00—145 00
Brookfield Asso'n. William Hyde, Tr.	
Hardwick, 1st Calv. ch.	10 00
North Brookfield, 1st Cong. ch., with other dona., to const. ABBIE W. JOHNSON, H. M.	50 00—50 00
Essex county.	
Andover, Chapel ch., with other dona., to const. J. F. TUCKER, HORACE E. MORROW, and ARLEY B. SHOW, H. M.	15 00
Essex county, North.	
Bradford, 1st Cong. ch.	30 00
Georgetown, 1st Cong. ch.	42 65
Ipswich, 1st Cong. ch.	33 22—105 87
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	10 35
Danvers, Maple-st. ch., to const. WEBSTER PUTNAM, H. M.	115 00
North Beverly, Rev. E. W. Harrington,	25 00
Salem, Tabernacle ch. (of wh. m. c., 49.20),	570 20—720 55
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	41 46
Montague, 1st Cong. Ch.	36 35—77 81

Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, Cong. ch. and so.	25 33
Springfield, Olivet ch., with other dona., to const. EDWARD C. HAZEN, H. M., 37.32; E. A. Thompson, 6,	43 32
Tolland, Mrs. D. Spring,	20 00
Westfield, Cong. ch. and so., 117.31; Mrs. Leonard, for Eastern Turkey, 75,	192 31
West Springfield, Park-st. ch., 26.76; 1st Cong. ch., 19,	45 76—326 72
Hampshire co. Aux. Society.	
Amherst, Officers and students of Amherst College, 337.09; 2d Cong. ch., 16 20,	353 29
Goshen, Cong. ch. and so.	11 00
Granby, Cong. ch. and so.	100 00
Prescott, A friend,	1 50—465 79
Middlesex county.	
Burlington, Cong. ch. and so.	10 88
Everett, Cong. ch. and so.	4 34
Lowell, High-st. ch.	72 57
Melrose, Cong. ch. and so.	70 00
Somerville, Franklin-st. ch., two members, special, for Evangelists in Madura, 50 each,	100 00
Sudbury, Union Ev. ch.	40 06
Woburn, North Cong. ch.	7 51—305 36
Middlesex Union.	
Lunenburg, Cong. Sab. sch., for running expenses of "Morning Star,"	1 10
Norfolk county.	
Braintree, 1st Cong. ch.	28 25
Franklin, 1st Cong. ch.	18 25
Holbrook, Winthrop ch.	125 00
Hyde Park, 1st Cong. ch., m. c.	29 31
West Medway, Mrs. Patience Shumway,	5 00—205 81
Old Colony Auxiliary.	
Acushnet, 1st Cong. ch.	57 30
Plymouth county.	
Bridgewater, Mrs. Sarah L. Alden, 100; Isaac Dunham, 1,	101 00
Brocton, 1st Cong. ch.	25 00
East Bridgewater, Union Cong. ch.	33 08
Hanson, Cong. ch. and so.	6 24
Hingham, A friend,	20 00
North Abington, Cong. ch. and so.	5 00
Scotland, Edith Leonard,	5 00
South Abington, Cong. ch. and so.	102 84—298 16
Suffolk county.	
Boston, Park-st. ch., 182; 1st ch. (Charlestown), 75; Maverick ch., 65; Walnut-ave. ch., 25; Highland ch., 6.88; A lady, 100; "A. T., 2,	455 88
Chelsea, 3d Cong. ch.	20 22—476 10
Worcester county, North.	
Winchendon, North Cong. ch.	111 90
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Rutland, Cong. ch. and so.	6 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Saundersville, Cong. ch. and so.	15 00
Uxbridge, Eyan. Cong. ch.	67 50—82 50
W—, "J. S."	15 00
—, A lady, for the contingent fund, and for evangelistic work, Madura,	50 00
	3,963 24
Legacies. — Newton, Caleb Wright, by Mrs. S. L. Wright, Ex'r, add'l,	204 86
Northampton, Miss Elizabeth Jewett, by Albert G. Jewett, Ex'r,	400 00
South Deerfield, Artemas Williams, by Miss Lucelia E. Williams,	10 00—614 86
	4,578 10

RHODE ISLAND.

Phenix, Baptist ch.	2 60
Providence, Free Evan. Cong. ch.	17 25—19 85
Legacies. — Pawtucket, Betsy E. Williams, by Daniel A. Clark, Ex'r,	10 38
	30 23

CONNECTICUT.

Fairfield county.	
Bridgeport, Park-st. ch.	34 36
Greenwich, 1st Cong. ch.	15 00
Redding, Cong. ch. and so	25 45—74 81
Hartford county. E. W. Parsons, Tr.	
Hartford, Theo. Sem'y, m. c., 88.56; A friend, a thank-offering, 50; C. H. Morse, 5; Erastus Phelps, 2,	145 56
New Britain, 1st Ch. of Christ,	132 48
Plainville, S. Curtis, to const. Mrs. ANNA E. MERRIMAN, H. M.	100 00
South Windsor, A friend,	5 00
Suffield, Cong. ch. and so.	13 04—396 08
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	24 50
Winsted, 1st Cong. ch.	39 00—63 50
Middlesex co. E. C. Hungerford, Tr.	
Middletown, South Cong. ch.	49 62
Portland, 1st Cong. ch.	33 00—82 62
New Haven co. F. T. Jarman, Agent.	
Derby, 1st Cong. ch.	23 36
Huntington Landing, Cyrus Brewster,	20 00
Meriden, Mary A. Hall,	2 00
New Haven, College-st. Cong. ch., 100; United ch., m. c., 9.50; Centre ch., m. c., 8.12,	117 62
Seymour, Cong. ch. and so.	36 00
South Britain, Cong. ch. and so.	10 00—208 98
Tolland county. E. C. Chapman, Tr.	
Stafford Springs, Cong. ch. and so.	30 00
Windham county.	
Plainfield, Cong. ch. and so.	2 00
—, A friend,	100 00
	957 99
Legacies. — Ashford, Mrs. Anna Byles, by A. H. Byles, Exec'r,	200 00
Killingworth, Jane L. Hull, by W. A. Hull, Exec'r, in part,	39 15—239 15
	1,197 14

NEW YORK.

Albany, G. D. Eames, to const. FREDERICK M. EAMES, WILLARD D. EAMES, ROBERT M. EAMES, ARTHUR W. EAMES, WILFRED S. HALE, and ELIZABETH D. HALE, H. M.	600 00
Brooklyn, Plymouth Cong. ch., 166.51; South Cong. ch., 85; Park Cong. ch., 8.28,	259 79
Chateaugay, Rev. C. C. Torrey,	4 16
Holley, Friends, for repairs on Palani ch., India,	133 20
Honeoye, Cong. ch. and so.	86 50
Hopkinton, Cong. ch. and so.	3 00
Ithaca, Friends, for repairs on Palani ch., India,	186 50
Jamesport, Cong. ch. and so.	6 00
Keeseville, R. B. Tomlinson,	50 00
Medina, Friends, for repairs on Palani ch., India,	6 75
Moriah, Elizabeth Dewey,	5 00
New York, Broadway Tabernacle, H. L. Clapp, 25; S. T. Gordon, special for native evangelist in Madura, 100,	125 00
Smyrna, Cong. ch. and so.	100 00
Troy, 9th Pres. ch., for repairs on Palani ch., India,	26 75
Wadham's Mills, H. A. Sanders,	5 00
Warsaw, A friend to suffering humanity,	10 00
West Bloomfield, Thank-offering,	12 00—1,619 65
Legacies. — Saugerties, Mrs. Anna C. Chittenden, by James W. Kortz, Ex'r,	1,131 23
	2,750 88

PENNSYLVANIA.

Ridgeway, 1st Cong. ch.	6 49
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NEW JERSEY.

Lakewood, Rev. Geo. Langdon,	1 00
Paterson, Auburn-st Cong. ch.	10 00
Princeton, Frederick Vinton,	2 00—13 00

GEORGIA.

Savannah, G. W. Shaffer,	1 00
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TENNESSEE.

Knoxville, Mrs. Sarah Bailey, 10 00

TEXAS.

Palestine, 1st Cong. ch. 26 05
San Antonio, —, 3 00—29 05

OHIO.

Chatham Centre, Cong. ch. 18 00
Cleveland, Madison-ave. Cong. ch. 4 14
Garrettsville, Cong. ch. 22 00
Glenville, Stella H. Wilcox, 5 00
Hudson, Cong. ch. (of wh. from C. Webster, 10), 73 65
Lodi, Cong. ch. 16 67
Oberlin, J. L. Burrell, for Tung-cho Sem'y, 500 00
Painesville, Rev. S. W. Pierson, 5 00
Twinsburg, Cong. ch. 1 90
Wakenian, B. T. Strong, 5 00—651 36

ILLINOIS.

Buda, Cong. ch. 37 00
Chicago, Lincoln-park Cong. ch. (of wh. from H. M. Hobart, to const. Mrs. HELEN S. W. HOBART, H. M., 100), 137.30; 1st Cong. ch., 100; Plymouth Cong. ch., 66.05; do., m. c., 18.91; Mark Skinner, 250; C. F. Gates, for special work at Mardin, 50; "C. J. R.," a thank-offering to the mission at Chihuahua, 13.14, 635 41
Geneseo, Cong. ch. 54 55
Hennepin, Cong. ch. 5 00
Lee Centre, Cong. ch. 11 25
Oak Park, Cong. ch. 137 11
Ottawa, Cong. ch. 117 93
St. Charles, L. B. Lane, 1 00
Thawville, Cong. ch. 6 42
Tremont, Cong. ch. 5 00
Washington Heights, E. G. Howe, 10 00
Winnetka, Cong. ch. 40 29—1,060 96

MISSOURI.

Meadville, Cong. ch. 13 85
St. Louis, Hyde-park Cong. ch. 27 00—40 85

MICHIGAN.

Armada, 1st Cong. ch. 39 93
Richmond, 1st Cong. ch. 8 00—47 93
Legacies.—Grand Haven, Rev. W. M. Ferry, in part, by E. P. Ferry, Ex'r 4,325 37

WISCONSIN.

Beloit, 1st Cong. ch. 127 25
British Hollow, Thomas Davies, 12 00
Clinton, Cong. Sab. sch., for running expenses of "Morning Star," 10 00
Fulton, Cong. ch. 13 50
Milwaukee, Grand-ave. Cong. ch. 93 26
Neeah, Andrew Fredericksen, 10 00
New Lisbon, Cong. ch. 24 89
Platteville, Cong. ch., special, from an aged lady member, 3 00
Salem, Cong. ch. 6 95
Wilnot, Cong. ch. 4 20—305 05

IOWA.

Belmond, Rev. J. D. Sands, 2 00
Cedar Rapids, John P. Dean, 5 00
Chester Centre, Cong. ch. 24 52
Clinton, Cong. ch. 20 00
Edgewood, N. G. Platt, 10; L. D. & E. G. Platt, 1, 11 00
Farmington, M. H. Cooley, for India, special, 5 00
Grinnell, Cong. ch. 106 00
Maquoketa, Cong. ch. 20 56
Osage, Cong. ch., Miss'y Soc'y, 9 26
Postville, Cong. ch. 17 49
Red Oak, Cong. ch. 43 52
Tipton, Cong. ch. 10 00
West Mitchell, "A cheerful giver," 78—275 13

MINNESOTA.

Cannon Falls, Cong. ch. 5 00
Lu Verne, Harriet L. Brewer, 5 00
Northfield, Cong. ch. 74 09—84 09

KANSAS.

Brookville, Rev. S. G. Wright, 10 00
Osborne, Cong. ch. 10 25
Ossawatimie, Cong. ch. 10 00—30 25

NEBRASKA.

Ashland, Cong. ch. 7 36
Clarks, Cong. ch. 3 00
Franklin, Rev. Amos Dresser, 10 00
Hastings, G. E. White, 4 00
Maineland, Cong. ch. 2 04
Palmyra, Rev. Thomas Bell, 2 00—29 40

CALIFORNIA.

Berkeley, Friends, 125 00
San Francisco, Elias Roebuck, for W. C. Africa, 1 00—126 00

OREGON.

The Dalles, 1st Cong. ch. 7 60

CANADA.

Province of Quebec.
Montreal, Kate H. Ramsey, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, Chihuahua, A friend of the Mission, 20 00
North China, Kalgan, Rev. W. P. Sprague, 18 64—38 64

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.
For several missions, in part, 8,168 63
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,200 00

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For support of Mrs. F. E. Rand, 200 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Cong. Sab. sch., 10; Brownville, Cong. Sab. sch., for educational work under Rev. G. T. Washburn, India, 26; Greenville, Cong. Sab. sch., 13.76; Waterford, Centre Sab. sch., 13; Yarmouth, 1st Cong. ch., 16.91, 79 67
NEW HAMPSHIRE.—Brentwood, Cong. Sab. sch., 4; Pembroke, Cong. Sab. sch., 30; Sanbornton, Cong. Sab. sch., 27.50, 61 50
VERMONT.—Granby and Victory, Cong. Sab. sch. 2 38
MASSACHUSETTS.—Georgetown, 1st Cong. Sab. sch., 20; Hyde Park, Cong. Sab. sch., 14.83; Leicester, 1st Cong. Sab. sch., 16.26; Southboro', Cong. Sab. sch., Miss Rockwell's class, for China, 5, 56 14
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for special catechist in Madura Mission, 36; Schenectady, Cong. Sab. sch., 11.39, 47 39
DISTRICT OF COLUMBIA.—Washington, Little Rills of Llenismary, 2 00
MICHIGAN.—Armada, 1st Cong. Sab. sch. 8 00
257 37Donations received in April, 21,424 94
Legacies " " 7,220 99
28,645 93

Total from September 1, 1883, to May, 31, 1884: Donations, \$273,494.11; Legacies, \$67,839.91=\$341,334.02.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Acton, Cong. Sab. sch.	5 50
Augusta, So. Parish Cong. Sab. sch.	23 00
Bangor, Central Cong. Sab. sch., 50;	
1st Cong. Sab. sch., 42.50,	92 50
Bath, A friend,	10 20
Bethel, 2d Cong. Sab. sch.	6 00
Brownville, Cong. Sab. sch.	1 25
Cape Elizabeth, 1st Ch. of Christ,	12 25
Castine, Friends,	8 00
Farmington, Cong. Sab. sch.	3 00
Gorham, Cong. Sab. sch.	30 00
Greenville, Cong. Sab. sch.	8 71
Hiram, Cong. Sab. sch.	3 75
Kenduskeag, P. A. Case,	5 00
Lyman, Cong. Sab. sch.	4 00
Orono, Cong. Sab. sch.	4 25
Portland, 4th Cong. Sab. sch., 20; Sea-	
men's Bethel, add'l, 2,	22 00
Union, Cong. Sab. sch.	8 00
Waldoboro', 1st Cong. ch.	1 00
Weld, Mrs. D. D. Tappan, "in memo-	
riam" of her mother,	1 00
Wells, 1st Cong. Sab. sch.	6 00
Windham, 1st Cong. Sab. sch.	8 25
Winslow, Cong. Sab. sch.	5 00
Woolwich, Cong. Sab. schs.	13 00—231 66

NEW HAMPSHIRE.

Amherst, Friends,	1 25
Chatham, Stow and Chatham Cong.	
Sab. sch.	2 75
Contoocook, Ira C., Sally L., and	
Mary L. Sweatt,	1 00
Durham, Cong. Sab. sch.	2 00
East Jaffrey, Cong. Sab. sch.	17 05
Francetown, Cong. Sab. sch.	10 00
Franklin, Cong. Sab. sch.	17 67
Gorham, Peabody Dist. Bible Meeting,	9 12
Greenland, Cong. Sab. sch.	15 00
Hillsboro' Bridge, Cong. Sab. sch.	6 25
Hooksett, 1st Cong. ch.	18 10
Keene, 2d Cong. Sab. sch.	15 50
Kensington, 1st Cong. Sab. sch.	5 75
Mason, Cong. Sab. sch.	5 50
Merrimack, 1st Cong. Sab. sch.	9 00
Nashua, Pilgrim Sab. sch.	34 00
North Conway, Cong. Sab. sch.	2 00
North Hampton, Cong. Sab. sch.	12 50
Rindge, Cong. Sab. sch.	25 00
Stoddard, Cong. Sab. sch.	5 00
Webster, Cong. Sab. sch.	13 00
West Concord, Mary C. Rowell,	1 00
West Lebanon, Cong. Sab. sch.	25 00
Wilmot Centre, Cong. Sab. sch.	5 00—264 44

VERMONT.

Cambridge, Cong. Sab. sch.	2 00
Castleton, Cong. ch.	2 00
Chelsea, Cong. Sab. sch.	8 10
Colchester Centre, Cong. Sab. sch.	5 70
McIndoes Falls, Cong. Sab. sch.	5 50
New Haven, Cong. Sab. sch.	25 00
Pittsfield, Mary Segur,	1 25
Roxbury, Cong. Sab. sch.	5 00
Saxton's River, Cong. Sab. sch.	26 61
Thetford, 1st Cong. Sab. sch.	15 00—96 16

MASSACHUSETTS.

Agawam, Cong. Sab. sch.	10 00
Amesbury and Salisbury, Un. Cong.	
ch., add'l,	45
Andover, W. Parish Juv. Miss'y Soc'y,	
10; G. S. West, 1,	11 00
Ashfield, Cong. Sab. sch.	4 75
Ayer, Cong. Sab. sch.	9 50
Ashby, Walter E. Wilder,	25
Boston, Union Sab. sch., 100.25; Win-	
throp Sab. sch. (Charlestown), 44;	
1st Parish Sab. sch. (Charlestown),	
22.75; Park-st. Sab. sch., add'l, 15;	
Old South Sab. sch., add'l, 75c.;	

Walnut-ave. Sab. sch., add'l, 75c.; A	
member of Shawmut Sab. sch., 25c.;	
Roger S. and Mary C. Hardy, 50c.	184 25
Bridgewater, Isaac Dunham, 1; M. S.	
Dunham, 75c.	1 75
Brimfield, 1st Cong. Sab. sch.	8 25
Cambridge, Shepard Sab. sch., Mar-	
garet Shepard Soc'y,	25 00
Cambridgeport, Pilgrim Sab. sch.	2 55
Centre Marshfield, R. P. and E. L.	
Delano, and S. B. Stevens,	1 00
Centreville, Cong. Sab. sch.	12 00
Chatham, Cong. Sab. sch.	8 25
Coleraine, Cong. Sab. sch.	5 00
Concord, 2d Cong. Sab. sch.	12 75
Dighton, Cong. Sab. sch.	62
Dorchester, Village Sab. sch.	40 00
Dracut, Centre Cong. Sab. sch.	7 45
Dunstable, Cong. Sab. sch.	10 00
East Longmeadow, Cong. Sab. sch.	15 25
East Marshfield, 2d Cong. Sab. sch.	3 50
East Somerville, Edward L. Davis,	2 50
Everett, Cong. Sab. sch.	37 15
Foxboro', Cong. Sab. sch.	11 00
Gardner, 1st Cong. Sab. sch.	28 25
Georgetown, Ortho. Memo. Sab. sch.	6 66
Groton, Cong. Sab. sch.	25 00
Hanover, 2d Cong. Sab. sch.	9 50
Haverhill, Centre Cong. Sab. sch., 25;	
Sarah N. Kittredge, 2; Ira A. Hurd,	
25c.	27 25
Holden, Cong. Sab. sch.	3 25
Leeds, Cong. Sab. sch.	5 00
Ludlow Centre, Cong. Sab. sch., add'l,	75
Lunenburg, Cong. Sab. sch.	12 75
Lynnfield Centre, Cong. Sab. sch.	2 85
Marblehead, 1st Cong. Sab. sch.	12 50
Mattapoisett, Cong. Sab. sch. and	
others,	11 00
Medfield, Cong. Sab. sch.	14 00
Medford, Mystic Sab. sch., add'l,	25
Monson, Cong. Sab. sch.	1 25
Monterey, Cong. Sab. sch.	4 17
Neponset, Trinity Sab. sch.	22 45
New Boston, Cong. Sab. sch.	50
Newton, Newton Highlands Cong. Sab.	
sch.	56 13
North Carver, Friends,	2 00
Northampton, Clarence Jaggard, 25c.;	
Chas. H. Jaggard, 25c.	50
Pittsfield, Mrs. J. C. Cooley,	1 00
Quincy, Cong. Sab. sch.	7 00
Rehoboth, Cong. Sab. sch.	1 55
Rochester, Cong. Sab. sch.	2 50
Somerville, Prospect Hill Sab. sch.	15 77
Southampton, Mrs. Luther Edwards,	
Mrs. Strong Clark, and Miss S. S.	
Edwards,	1 00
Southboro', Pilgrim Ev. Sab. sch., 25;	
Mrs. Francis Fisher, 1,	26 00
South Easton, Six children,	2 00
South Hadley, Cong. Sab. sch.	28 25
South Weymouth, Union Cong. Sab.	
sch.	24 50
Springfield, Olivet Sab. sch.	56 61
Stoneham, Cong. ch.	16 00
Sturbridge, Cong. Sab. sch.	2 00
Townsend, Ortho. Cong. Sab. sch.	5 00
Wellesley Hills, Cong. Sab. sch.	35 50
Wenham, Cong. Sab. sch.	10 00
Westford, Mrs. R. E. G. Luce,	1 00
West Tisbury, Cong. Sab. sch.	7 50
Wollaston, Cong. Sab. sch., add'l,	1 00
Worcester, Central Cong. Sab. sch., 10;	
Salem-st. Sab. sch., 8,	18 00
Wrentham, Five friends,	1 25—933 66

RHODE ISLAND.

Pawtucket, Cong. ch., "Boys' Auxili-	
ary,"	50 00
Providence, Beneficent Cong. Sab.	
sch., 80.50; Union Cong. Sab. sch.,	

73.62; Plymouth Cong. Sab. sch.,
37.91; Elmwood Sab. sch., 15.25;
Free Evan. Cong. Sab. sch., 4.50,
Scituate, Friends, 216 78
6 00—272 78

CONNECTICUT.

Ansonia, Sam'l E. Cotter, 50
Bloomfield, Cong. Sab. sch., 2 25
Bridgeport, Cong. Sab. sch., 23.47;
Emma C., F. W., Clifford W., Violet
S., and Egbert S. Marsh, 1.25,
Buckingham, Cong. Sab. sch., 6 50
Colchester, 1st Cong. Sab. sch., 25 00
Danbury, 1st Cong. Sab. sch., 50 00
Darien, Cong. Sab. sch., 10 40
Guilford, 3d Cong. Sab. sch., 25 00
Hartford, 1st Cong. Sab. sch., 82 24
Hartwinton, Cong. Sab. sch., 4 00
Killingworth, Cong. Sab. sch. and
others, 10 00
Madison, Cong. Sab. sch., 34 41
Mansfield Centre, 1st Cong. Sab. sch., 12 00
Meriden, Centre Cong. Sab. sch., 36 75
Middle Haddam, Cong. Sab. sch., 2 00
Middletown, 1st Cong. Sab. sch., 64 30
New Haven, Davenport Cong. Sab.
sch., 50; Humphrey-st. Cong. Sab.
sch., 25; Taylor Cong. Sab. sch., 10;
Friends, 10; Two Blydenburgs, 1;
"E.", 1, 97 00
Newington, Cong. Sab. sch., 25 00
New London, "The Faithful Workers," 5 00
Norfolk, Cong. Sab. sch., 32 06
North Branford, Cong. Sab. sch., 24 00
Northfield, Cong. ch., 1 50
Northford, Cong. Sab. sch., 12 00
Norwich, 1st Cong. Sab. sch., 25; Mrs.
T. B. Barber, for her little Mamie in
Heaven, 1, 26 00
Ridgefield, Cong. Sab. sch., 20 00
Rockville, Cong. Sab. sch., 30 75
Saugatuck, "M. E. A.", 1 00
Sherman, Cong. Sab. sch., 6 25
Stamford, Cong. Sab. sch., 34 00
Thomaston, 1st Cong. Sab. sch., 100 00
Trumbull, Cong. Sab. sch., 25 00
Westbrook, Cong. Sab. sch., add'l, 1 00
Westport, Saugatuck Cong. Sab. sch., 15 25
Willimantic, Friends, 3 00
Wilton, Mrs. Clarissa Davenport,
Woodbridge, Cong. Sab. sch., 13 85
Woodbury, 1st Cong. Sab. sch., 13 50—876 73

NEW YORK.

Brooklyn, Cong. Sab. sch., 60 00
Buffalo, Mrs. E. F. Fairbairn, 26 75
East Albany, Rev. Dwight E. Marvin
and other friends, 32 00
Fishkill, Tirona Sab. sch., 34 00
Gloversville, Marion E. and Edwards
A. Park, 2 00
Hopkinton, 1st Cong. Sab. sch., 7 75
Miller's Place, Cong. Sab. sch., 11 50
Mt. Sinai, Cong. Sab. sch., 3 50
Napoli, Cong. Sab. sch., 5 00
Newtown, Robbie M. Dodge, 25
New York, Fourteenth-st. Pres. Sab.
sch., 53 50
North Pitcher, Cong. Sab. sch., 5 60
Northville, Cong. Sab. sch., 19 05
Pitcher, Cong. Sab. sch., 12 00
Port Leyden, Cong. Sab. sch., 6 00
Rocky Point, Cong. Sab. sch., 10 50
Sackett's Harbor, Sab. sch., 10 00
Scheneectady, Cong. Sab. sch., infant
class, 1 50
Sinclairville, Cong. Sab. sch., 3 00
Sodus, Edith and A. Perkins McBean,
Yonkers, "Mile Square" Union Sab.
sch., 3 00—311 90

PENNSYLVANIA.

Bangor, Welsh Cong. Sab. sch., 13 75
Braddock, Willie and Louie Adden-
brook, 50
East Smithfield, Cong. Sab. sch., 28.40;
A grandmother for four grand-
children, 1, 29 40

Philadelphia, Bethany Mission for
Colored People, 50 00
West Spring Creek, Cong. Sab. sch., 5 00—98 65

NEW JERSEY.

East Orange, Trinity Cong. Sab.
sch., 25; Cong. Sab. sch. 15,
Plainfield, Cong. Sab. sch., 40 00
26 50—66 50

VIRGINIA.

Herndon, Cong. Sab. sch., 12 00

WEST VIRGINIA.

Wheeling, Mrs. D. A. Cunningham, 2 00

NORTH CAROLINA.

Newbern, Pres. Sab. sch., add'l, 25
Snow Hill, Pres. Sab. sch., 50—75

GEORGIA.

Atlanta, Atlanta University, 40 00

FLORIDA.

Daytona, Three friends, 75
Glencoe, Seven friends, 1 75—2 50

TENNESSEE.

Memphis, 2d Cong. Sab. sch., 1 25

TEXAS.

Sherman, Cong. Sab. sch., 2 00

OHIO.

Belpre, Cong. Sab. sch., 12 28
Claridon, Cong. Sab. sch., 17 00
Clarkfield, Cong. Sab. sch., 7 50
Cleveland, C. E. Ozanne, 1 00
Huntsburg, Cong. Sab. sch., 10 00
Mansfield, Cong. Sab. sch., 25; Child-
ren's Hour, 3.75, 28 75
Oberlin, Henry Johnson, 26
Pittsfield, Cong. Sab. sch., 4 10
Ruggles, Cong. Sab. sch., 10 00
South Newbury, Cong. ch. and Sab.
sch., 5 01
Wauseon, Cong. Sab. sch., 6 00—101 90

INDIANA.

Indianapolis, Cong. Sab. sch., 2 00

ILLINOIS.

Abingdon, Cong. Sab. sch., 2 25
Amboy, 1st Cong. Sab. sch., 32 75
Batavia, Cong. Sab. sch., 25 25
Byron, Cong. Sab. sch., 5 35
Chicago, Lincoln-park Cong. Sab. sch.,
38.25; Lake View Cong. Sab. sch.,
2.26; Mr. and Mrs. C. W. Pomeroy
and three children, 1; Eddie and
Leonard Worcester, 50c, 42 01
Crescent, Cong. Sab. sch., 50
Downer's Grove, Cong. Sab. sch., 8 00
Earlville, Cong. Sab. sch., 7 00
Freeport, 1st Pres. Sab. sch., 47 50
Galesburg, 1st Cong. ch., Young Peo-
ple's Christian Asso., 15; 1st Cong.
Sab. sch., 10, 25 00
Geneseo, 1st Cong. Sab. sch., 42 00
Hamilton, Friends, 2 25
Highland Park, Frank R. Nickerson,
Hinsdale, Cong. Sab. sch., 2 50
Joy Prairie, Cong. Sab. sch., 50
Lexington, Chas. B. Paddock and
Chas. S. Smith, 50
Malden, Cong. Sab. sch., 4 75
Morrison, E. G. Smith, 2 50
Neponset, Cong. Sab. sch., 11 00
North Aurora, Union Sab. sch., 6 50
Oak Park, "W. E. B.", 25 00
Onarga, Cong. Sab. sch., 5 00
Park Ridge, Fred. Lawson, 25
Payson, Cong. Sab. sch., add'l, 25
Plainfield, Cong. Sab. sch., 22 75
Plymouth, Cong. Sab. sch., 5 00
Princeton, Cong. Sab. sch., 35 60

Quincy, 1st Union Cong. Sab. sch.	27 50
Sandwich, Rev. J. P. Dyas,	1 00
Savanna, Pastor's children,	75
Sterling, Cong. Sab. sch.	17 00
Streater, Alpha T. and Edwin L. Poor,	15 50
Thawville, Cong. Sab. sch.	15 25
Toulon, Cong. Sab. sch.	32 53
Turner, Mrs. R. Currier,	5 00—489 09

MISSOURI.

Linn Creek, Cong. Sab. sch.	6 25
Meadville, Cong. Sab. sch.	1 55
St. Louis, Pilgrim Cong. Sab. sch.	50 25—58 05

MICHIGAN.

Ann Arbor, Cong. Sab. sch.	25 00
Edmore, Friends,	5 25
Grand Blanc, Cong. Sab. sch.	10 00
Grand Haven, 1st Cong. Sab. sch.	12 00
Hancock, Cong. Sab. sch.	20 00
Kalamazoo, 1st Cong. Sab. sch., 34.75;	
Plymouth, Cong. Sab. sch., 13.25,	48 00
Lansing, Plymouth Sab. sch. and	
Young People's Soc'y,	8 00
Manistee, Cong. Sab. sch.	2 50
Newaygo, Cong. Sab. sch.	6 75
New Haven, Cong. Sab. sch.	6 00
Onkama, Cong. Sab. sch.	2 50
Pentwater, Cong. Sab. sch.	1 00
Port Sanilac, Cong. Sab. sch.	2 50
Richmond, 1st Cong. Sab. sch.	10 50
Sault de St. Marie, Pres. Sab. sch.	2 25
Solon, Cong. Sab. sch.	6 10
Standish, Cong. Sab. sch.	6 60
Three Oaks, Cong. Sab. sch.	8 00
Wheatland, Cong. Sab. sch.	20 00—202 95

WISCONSIN.

Antigo, Russell H. and Willie R.	
Wheeler,	1 00
Appleton, Cong. Sab. sch., 35; Stu-	
dents, 2.25,	37 25
Beloit, 1st Cong. Sab. sch.	20 00
Bloomer, Cong. Sab. sch.	13 00
Delavan, Cong. Sab. sch.	11 00
Lake Geneva, Cong. ch. (of wh. from	
"Starry Lights," 27.30),	30 05
Madison, 1st Cong. Sab. sch.	35 00
Neenah, Carrie Fredericksen,	25
Peshigo, 1st Cong. Sab. sch.	10 00
Racine, Welsh Cong. Sab. sch.	2 75
Waukesha, Cong. Sab. sch.	75—161 05

IOWA.

Bellevue, Cong. Sab. sch.	3 00
Council Bluffs, Cong. Sab. sch.	21 00
Danville, Cong. Sab. sch.	5 65
Durant, Children,	2 00
Eddyville, Cong. Sab. sch.	1 00
Elliott, Cong. Sab. sch.	6 20
Fairfield, Cong. ch.	14 00
Gladbrook, Cong. Sab. sch.	5 00
New Providence, Cong. Sab. sch.	1 29
Oxford, By Fidelia Skinner,	1 00
Peterson, Cong. Sab. sch.	2 11
Postville, Cong. Sab. sch.	25
Sioux Rapids, Cong. Sab. sch.	3 70
Stacyville, Cong. Sab. sch.	10 00
Tipton, Cong. Sab. sch.	10 00—86 20

MINNESOTA.

Audobon, Cong. Sab. sch.	3 50
Cottage Grove, Cong. Sab. sch.	9 00
Fairbault, Cong. Sab. sch.	25 00
Hutchinson, Cong. Sab. sch.	2 50
Lakeland, Union Cong. Sab. sch.	3 00
Rochester, Cong. Sab. sch.	45 00—88 00

KANSAS.

Atchison, Cong. Sab. sch.	8 50
Boston Mills, Four friends,	1 00
Council Grove, Union Sab. sch., infant	
class,	25
Topeka, Washburn College Sab. sch.	6 50
Wakefield, Madura Cong. Sab. sch.	9 82
Wyandotte, Cong. Sab. sch.	20 20—46 27

NEBRASKA.

Arberville, Cong. Sab. sch., 7.50;	
Young People's Miss'y Soc'y, 2,	9 50
Crete, Cong. Sab. sch., primary dep't,	8 75
Fairfield, Cong. Sab. sch.	10 00
Humboldt, J. B. White,	5 00
Red Cloud, Cong. Sab. sch.	6 50
Scribner, Friends,	4 00
Silver Ridge, Cong. Sab. sch.	2 50
Springfield, —,	2 70
Sieele City, Cong. Sab. sch.	1 50
Wheatland, Cong. Sab. sch.	5 25—53 70

CALIFORNIA.

Grass Valley, Cong. Sab. sch.	5 00
Murphy's, Union Sab. sch., Mrs.	
Chase's class,	2 50
Petaluma, Friends,	3 10
San Francisco, Lena Roebuck,	1 00
Wheatland, Cong. Sab. sch., add'l,	25—11 85

OREGON.

Ashland, G. F. Billings,	4 75
Oregon City, Cong. Sab. sch.	3 00
Portland, Francis E., Frank M., George	
A., and Anna G. Warren,	1 00—8 75

COLORADO.

Boulder, Cong. Sab. sch.	9 25
Ft. Lewis, Cong. Sab. sch.	9 00
Manitou, Cong. Sab. sch.	1 75—20 00

WASHINGTON TERRITORY.

Atahnum, Cong. Sab. sch.	4 00
Fidalgo Island, A Sab. sch. member,	25
Oysterville, Howard Blakeslee,	25—4 50

DAKOTA TERRITORY.

Bon Homme, Cong. Sab. sch.	5 00
Deadwood, Cong. Sab. sch.	25 00
Jamestown, Four children,	1 00
Mellette, Mrs. M. C. Hathaway, 25c.;	
John H. and Jared C. Pickert, soc.	75—31 75

NEW MEXICO.

White Oaks, Cong. Sab. sch.	10 00
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CANADA.

Douglas, Cong. Sab. sch.	5 00
Kingston, 1st Cong. Sab. sch., add'l,	25
Montreal, Emmanuel Sab. sch., 23.25;	
Katie E., Robert C., Chas. S., and	
Arthur L. Paterson, 1,	24 25—29 50

BURMA.

Shwaygyeen, Emma N., John A. and	
Willie F. Hale,	75

CHINA.

Shantung, Lucius C. and James T.	
Porter,	10 00

ENGLAND.

London, An Englishwoman,	25
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GERMANY.

Wormditt, C. T. Büttner,	75
Zwickau, Hans Adolf Schreiber,	25—1 00

INDIA.

Ahmednagar, Ruth P. and Ernest Hume,	50
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JAPAN.

Osaka, Children of Rev. Wallace Taylor,	5 00
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TURKEY.¹

Mardin, Sab. sch. children,	11 75
Van, Monthly concert,	3 00—14 75

Previously acknowledged,	4,702 79
	17,941 44
	<u>\$22,644 23</u>

FOR YOUNG PEOPLE.

MARTYRED TURKS OF THYATIRA.

[The following narrative is translated from an old volume in French, containing some account of the Jesuit missions in Constantinople and the Levant during the seventeenth century. The translation, which had come into the hands of Rev. Marcellus Bowen, our missionary at Smyrna, has been kindly forwarded to us by him.]

A NOTORIOUS martyrdom of twenty-three Turks occurred in the town of Thyatira, famous in old times, of which St. John made mention in the Revelation. It was on this wise.



AN ORIENTAL ENCAMPMENT.

There was in that town a sheik, or doctor in the law of Mohammed, who was in high repute among his people. He had been intrusted with the teaching of one hundred and fifty young men from twenty-five to thirty years of age, in order to prepare them to fill the offices of judges and cadis. He was a thorough master of the Alcoran, and had read in it that the prophet did not condemn the teachings of the New Testament, but, on the contrary, had spoken well of Jesus Christ and of Moses. He had, therefore, curiosity to see what was written in

the Holy Gospel, and by a special direction of Divine Providence met with a New Testament translated into Arabic.

He was not long in possession of that Divine Book without receiving light from heaven and accepting the Christian truths. They had so powerful an influence on his mind that he was constrained to condemn all that was contrary to the teachings of the New Testament, and to act according to what was contained in it.



AK HISSAR, THE ANCIENT THYATIRA.*

He could not, however, stop there, neither could he hide the light he had received from heaven. He succeeded so far, by the assistance of the Holy Spirit, that many of his young scholars were convinced that there was no salvation but by Jesus Christ.

These young men kept this as a secret for a long time, but used often to meet together with their master to confer on the great subject of their salvation. As

*The modern Ak Hissar is an out-station of the Western Turkey Mission of the American Board, and is situated about sixty miles northeast of Smyrna. Its present population is not far from 8,000, made up of Turks, Greeks, and Armenians.

it is, however, difficult to keep a burning fire in a dark place, without its being discovered, these young men could not always effectually conceal the faith that filled their hearts, in their intercourse with their companions, and even with their relatives, who perceived such a notable change in their children, and tried to ascertain the cause. The whole case soon came to the knowledge of the judicial authorities, who are very strict on this subject, and who, in order to quench this fire in its beginning, laid hands upon the sheik. They tried at first to win the old man by gentle means, not wishing to ruin one enjoying so great repute. They represented to him the great esteem in which they held him, and promised to raise him to the highest dignities if he would consent to undeceive those whom he had misled. He well knew, also, how important a religious matter of this kind was, and what vigorous punishment their faith ordered upon those who were in fault.

Those in authority thought this would be enough to bring the old man back to his duty, and oblige him to disown his convictions. But they were astonished to hear him answer that he was no longer of an age to disavow his conscientious convictions in a matter in which nothing less than his own salvation was at stake, and that all he had taught concerning the truth of the faith in Jesus Christ was too positive to allow him to disown his teaching.

The *cadi*, greatly surprised at this answer, and hoping to frighten him by the prospect of torture, told him with much anger that he must choose one of the two following courses : either to retract his teaching, or to undergo a most cruel death. The venerable old man, prompted by a holy zeal to bear witness before all men of his faith given from heaven, answered the *cadi* : "How ! do you think that the stake, the gallows, or the flames frighten me, and that I am afraid to die for the glory of God, and for the truth in Jesus Christ? Know, then, that I am ready to die a thousand times, if possible, for the love of him who died once for me, and that it will be a great honor to seal with my blood the truth I have taught. I am not deceived in the doctrine I have accepted, and happy are they who abandon Mohammed to live in Jesus Christ."

Hearing these words, the judges forbade him to speak, beating him at the same time with sticks so severely that he could no longer utter a word. But, though he could not speak, his countenance showed perfect calmness, and the constancy and quietness with which he suffered astonished his judges. Being afraid, however, that if they continued to torment him publicly the common people, who had great respect for the old man, might revolt against such treatment, they resolved, after much consultation, lest his example should engage others to imitate him, to have him strangled in prison. This was done, and his immortal soul went to receive the crown from Him whom he had so firmly confessed.

After this, the authorities tried to seize the disciples of the old man, and ascertain how far they held and persevered in the faith of their master. Some of them had fled from the town, or had concealed themselves. Others went in different directions, and taught publicly the truths they had learned from their master. Finally, twenty-two of these young men were seized, and the authorities decided to force them to deny their faith in Jesus Christ, or, if they would not, to punish them in such a way that none of them would afterwards be bold enough to speak of that doctrine or profess it longer. What decided the judges to pursue this

course was the great excitement caused by the cruel death of the old sheik. It was talked over by all the common people and, for the most part, in the old man's favor. The *cadi* summoned the young men, and told them they must renounce the doctrine they had learned, or forfeit their lives; that they should entertain no hope of being treated as the old sheik had been, but must undergo the most atrocious tortures. Oh, how powerful is the grace of God! On hearing



A TURKISH MERCHANT WITH HIS CAMEL.

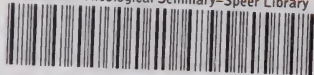
of tortures the young men showed more readiness to submit to them than the judge to inflict them. The *cadi*, after trying a long time to persuade them to retract, seeing that they were all as decided to maintain their faith in Christ as the old sheik had been, handed them over to the executioners. Some were pierced with arrows; some were impaled; some were burnt alive; others were thrown upon a cruel and horrid implement of torture called *garich*, composed of numerous iron crampoons upon which the tortured person is thrown from a high place, and there remains suspended, pining away for a long time before dying. Thus ended their glorious career, triumphing over death and their tyrants.

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